

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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## "Take a drink of Jesus," says Exodus House director

By Anne Washburn McWilliams

"Take a drink of Jesus, and you'll never drink that slop again!" declared Majure Smith, executive director of the Exodus House at 4618 Bowen St., Mose Point. "A \$24,000 rehabilitation program isn't guaranteed to keep anybody sober. But if you have the water of life you will never thirst again. All things are become new in Jesus."

Exodus House seeks to provide food, shelter, and an alcohol free environment for alcoholic men who have been through rehabilitation programs. "Our main objective is to help them stay sober. We try to help them find jobs. Some seek spiritual guidance. Some are just looking for someone who really cares for them." (Sometimes prisoners released from Parchman live there also.)

And why does Smith spend 20 hours a week (with no salary) at this—practically all of his "off time" from his job at International Paper Company? "Because I care for these men. I've been where they are and only by the marvelous grace of God was I delivered from alcohol. God has given me a deep burden to help these men, in the hope I might point them to Jesus."

Exodus House is non-denominational and no one is turned away because of creed or race. It is supported by contributions from individuals and churches. Jackson County Baptist Association has an item in its budget for it. Several Baptist churches in the county have given

their support, as well as conducting worship services there on Thursday nights. Among these are Escatawpa; Four Mile Creek; Parkway, Moss Point; Temple; First, Helena; and Riverside. Participants at the House are encouraged to attend local churches. Since Majure Smith is a deacon at First Baptist, Helena, that church helps at Exodus House, as one of its home missions outreach ministries.

This undertaking began in 1974, when three recovering alcoholics left the Home of Grace, a similar ministry at Vancleave, and rented an apartment together, to draw strength from each other. A former location at 608 Live Oak, Pascagoula, was damaged by Hurricane Frederic, and later burned.

Usually an average of eight or nine men live there at one time. No formal staff exists—only volunteers. No one gets a salary. "The men look for jobs every day; after they return, they are free to go to the library," Smith said, "or to go to the Friendship Center on Wednesdays and Thursdays, where they work at crafts or play games."

Majure Smith was born June 28, 1924, in Neshoba, Miss., and was reared on a cotton farm near the Linwood community. When he was 18, he was drafted into the armed services. "I started following the crowd, and the crowd went to the nearest barroom. By the time I got out of the Navy in 1946, I was an al-

coholic. For some 26 years I lived the life of a drunk."

One night in 1971, in a phone conversation with his brother, he asked for help. Next day a minister, Arzone Burns, came to visit him; through Burns' guidance, Smith said, he accepted Jesus as his savior, and was born again. Next day he joined First Baptist Church, Helena. "I graduated on my knees," he recalls. "I quit drinking, with Jesus' help alone."

In 1977, he surrendered to the ministry, was licensed to preach, and was elected to the board of Exodus House. Then, in 1978, he was asked to be the executive director. The place had been in a hole financially and was on the verge of folding. "The bank balance was \$4.49 when I started to work here. But I felt God had called me into this type of work, and I wasn't going to let the devil stop it. I didn't know how to run it, but God has helped me."

"I do this because I know that Jesus saves, and there's no alcoholic he can't help." He says that when he retires from the paper company, he plans to work full time at Exodus. His wife helps him, he said. "She's my right hand in this."

The board members have agreed to look for a house other than the rented one they have. "We need a building that can be adequately cooled and heated and strategically located. We need land and a building that is more permanent. We agreed to take this



MAJURE SMITH, member of First Church, Helena, is director of Exodus House at Moss Point, a haven for alcoholics who have been through a rehabilitation program and are searching for jobs.

step in faith, believing God will provide, as in the past." He added, "We feel that this is a home missions opportunity. The Lord said to begin at home, to minister and to witness."

In response to a note in the Jackson County Baptist Association's news bulletin sent out by the director of missions, Allen Webb, someone gave a van to Exodus House. Some other needs are a heating system (they have only window units, not very effective); towels; bath cloths; dish

towels; bedspreads; large boilers; large frying pans, and a vacuum cleaner—the one they have "just won't pick up." Priority need: prayer

Gerald Hegwood, pastor at First, Helena, said of Smith: "He will speak at churches (and/or present slide presentations) about the work at Exodus House. (His address is 9121 Wood Violet, Pascagoula, MS 39567. Phone 475-9208.) He is a man who carries a deep burden for the people he reaches, and desires to reach."

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## Missionary kids speak to WMU

Ashley McCaleb, consultant, state WMU, led in a panel discussion, with missionary kids as the participants. Left to right are Mrs. McCaleb; David Simmons, Spain, senior at USM; Iris Frederick, Guadeloupe, enrolled in school of photography at Memphis; Susan Ballard, Paraguay, Wil-

liam Carey; Amy Frederick, Guadeloupe, USM; Mark Merritt, Germany, USM; and Noemi Gonzalez (native of Cuba; her parents are missionaries to the Spanish-speaking on the Coast), USM. Stories and photos by Anne McWilliams on pages 8-9.

## Student grants included in defining federal aid

WASHINGTON (BP)—Private colleges and universities—including church-related schools—must indicate compliance with federal anti-sex discrimination laws or see their students lose federal financial aid, the U.S. Supreme Court ruled.

In a unanimous decision that surprised some observers, the high court ruled the U.S. Department of Education acted within the law by stripping students at Grove City (Pa.) College of Basic Educational Opportunity Grants (also called Pell Grants) after the school refused to submit forms indicating it does not discriminate against women.

Attorneys for the college had argued that because the small, once-Presbyterian school does not discriminate against women and receives no direct financial assistance, it should be exempt from the De-

partment of Education's compliance rule.

But the government, with the backing of women's groups, persuaded all nine justices that financial grants to students amount to subsidies to the college, leaving the college under the coverage of anti-sex discrimination laws and regulations.

In its Grove City College decision, the Supreme Court did stop short of demanding the school show anti-sex discrimination compliance in all its programs, as opposed to compliance in the administration of financial assistance programs only.

Both the government and supporting women's groups had sought the broader application of the law, reasoning the federal assistance to students indirectly caused dollars to flow throughout all other college programs.



# Editorials..... by don mcgregor

## The Canada recommendation

The Southern Baptist Convention Canada Study Committee deliberated wisely and acted responsibly when it made known the fact that it will recommend to the Southern Baptist Convention that messengers from Canadian churches not be seated at the convention.

It's not that Canadian Baptists are so much different from Southern Baptists that it wouldn't work. There is no question but that the Canadians would feel right at home. They are just as much Southern Baptists as any of the rest of us.

In many cases their pastors are Southern Baptists from the United States who have gone there to minister. In many other cases, their pastors have been educated in Southern Baptist institutions. Their churches are affiliated with the Northwest Convention, a part of the framework of the Southern Baptist Convention.

But there is a hurdle that there is no way to get over very well at this time. It is the constitution of the Southern Baptist Convention, which says that the convention is an "organization for Baptists in the United States and its territories."

The committee to study the Canada question was set up in response to a motion at last year's convention calling for an amendment which would add "and Canada" to the specification.

But then the question would have to be asked, "Why just Canada?" Though the Canadians speak English, the predominant language of Southern Baptist churches, that can't be used as a criterion. There are many congregations of Southern Baptists within the boundaries of the United States, not even considering its territories, that speak some language other than English. In some of the territories, English speaking members are at a minimum.

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515 Mississippi Street

P.O. Box 530

Jackson, Miss. 39205

Don McGregor Editor  
Tim Nicholas Associate Editor  
Anne McWilliams Editorial Associate

Journal of  
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Convention

Charles Pickering President  
Earl Kelly Executive Secretary-Treasurer

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If we were to consider Canada because of its common border with the United States, we would have to be aware that Mexico has the same qualification. And that is more than can be said about the territories.

So once we were to go beyond the specifications outlined in the constitution, where do we stop? We can't have a worldwide Baptist convention.

The Baptist World Alliance is the organization established to deal with Baptists on an international basis. We must not be so presumptuous as to violate that condition.

The committee realized that there needs to be a close relationship between Canadian Baptists and Southern Baptists of the United States. It will recommend ways of continuing and enhancing such a relationship. It also pointed out that one of the objectives should be the "development of a

Canadian Southern Baptist entity."

As noted in an earlier story in the Baptist Record (March 1), the committee will recommend a way for Southern Baptists to "best achieve our mutual goal of helping reach Canada for Christ." This will include "an aggressive, evangelistic strategy utilizing increased Southern Baptist leadership and resources." There would be a Southern Baptist Convention Canada Planning Group that would consist of executives and representatives from the Home Mission Board, the Foreign Mission Board, the Sunday School Board, and the Radio and Television Commission, as well as representatives from other agencies. The Home Mission Board representative would be the chairman.

The committee is to be commended. The recommendation is a good one.

## Guest opinion . . .

## The miracle of the rose

By Walter Price

Thanksgiving Day, 1933: Marriage of Dorothy R. and Edwin B. Dueschle.

The Day Before Thanksgiving Day, 1983: Dorothy R. Dueschle died following a two-year bout with cancer.

"Precious in the sight of the Lord is the death of his saints" (Psalm 116:15). Not stone statue saints, but saints who are that because of their personal relationship with the Lord Jesus Christ.

"Dodie," as she was known to all her family and friends, was a saint in every sense of the word. A dynamic blend of old-fashioned Yankee ingenuity and spunk with a life of deep faith so meaningful to all who knew her.

I knew her as the pastor's secretary in the church where I grew up. She served as the right hand of a succession of pastors over a period of 18 years. I also knew her as the mother of dear friends. She passed her faith on to her children. Her son reflected the respect they all had for her as he stood at her funeral and said so eloquently, "The writer of Proverbs asks the question, 'Who can find a virtuous woman?' I have the answer."

Sandra is a nurse who with her husband, Pat, is very involved in Christian ministries through speaking and foster parenting.

Judy's husband, Ken, is a Baptist minister who is now a denominational executive.

Diane is active in mission work, having made trips abroad, and now speaks at many churches sharing her faith and commitment.

Ed, the only son, is a Baptist minister. Each of her children live on the cutting edge of ministry. Each will tell you that the good in their lives is a

tribute to a godly mother who led them by precept and example. Each "will rise up and call her blessed."

Dodie was given the privilege by her doctor of going home to die. The last few months of her earthly life were spent in her own bed at home. So sad that it's such a rare occurrence in our high-tech age. But there, at home, surrounded by her family, holding the hand of her faithful husband on one side and daughter, Diane, on the other, with nurse Sandra listening to her heart and Ed standing close, she passed from this life to the next. Apparent that the end was near they each said, "Good-bye, Mom."

Then out of that deep coma she squeezed Diane's hand, as if to reply, "Good-bye. See all of you later."

Someone said, "Mom, let go now,"

and as if on cue from the Eternal Director, Sandra said her heart gave one last beat of life and ceased its labor.

But I wanted to tell you about the rose. As you could notice by the date of her death, Thanksgiving Day would have represented her Golden Wedding Anniversary. All the family had been prepared to celebrate the occasion round her sick bed. But now, instead, they celebrated in a different way, truly giving thanks that there was no more sickness, no more suffering, no more tears, no more death for their Dodie. It was a perfect "golden" day for Dodie in the presence of her Lord.

The family wanted a yellow rose to be placed in her hand in the casket to represent the golden anniversary. Contacts were made with all the

florists in the area. None had any yellow roses nor could they locate any. There would be no yellow rose for Dodie's hand the next day.

That Thanksgiving night saw the first hard frost of the year. The temperature dropped near freezing. The following morning as they awakened and prepared for the events of the day, Sandra saw it. In her yard, overnight, for no "explainable" reason, one solitary, beautiful yellow rose-bud had bloomed. Lovingly it was cut and placed in the hands of their beloved Dodie.

Unexplainable? No. I know a family who would love to have the opportunity of explaining to you the miracle of the rose.

Walter Price now lives in Georgia. He is a former pastor of First Church, Fulton.

## Reagan calls for large subsidy cuts for nonprofit, second-class mail

By Larry Chesser

WASHINGTON (BP) — The Reagan administration again has called for large cuts in the postal subsidy which provides reduced rates for a wide range of non-profit mailers, including churches and state Baptist newspapers.

In submitting a \$926 billion budget proposal to Congress for fiscal 1985, the administration duplicated its 1984 request for \$400 million for the preferred rate mail subsidy. That amount is less than half the \$870 million Congress appropriated for fiscal 1984 and just about half the amount the Postal Service estimates necessary to preserve current rates through fiscal 1985.

Postal Service examples show non-profit rates under the Reagan budget proposal would jump 29-58 percent.

Although it is too early to tell what Congress will do with the administration's 1985 request, lawmakers have rejected large cuts in the revenue foregone subsidy the past two years. The Postal Service Board of Governors earlier recommended \$731 for the fiscal 1985 subsidy, the amount necessary for a one-step increase in preferred mail rates. That proposal would put the rates at step 15 of a 16-year phasing process Congress began in 1970.

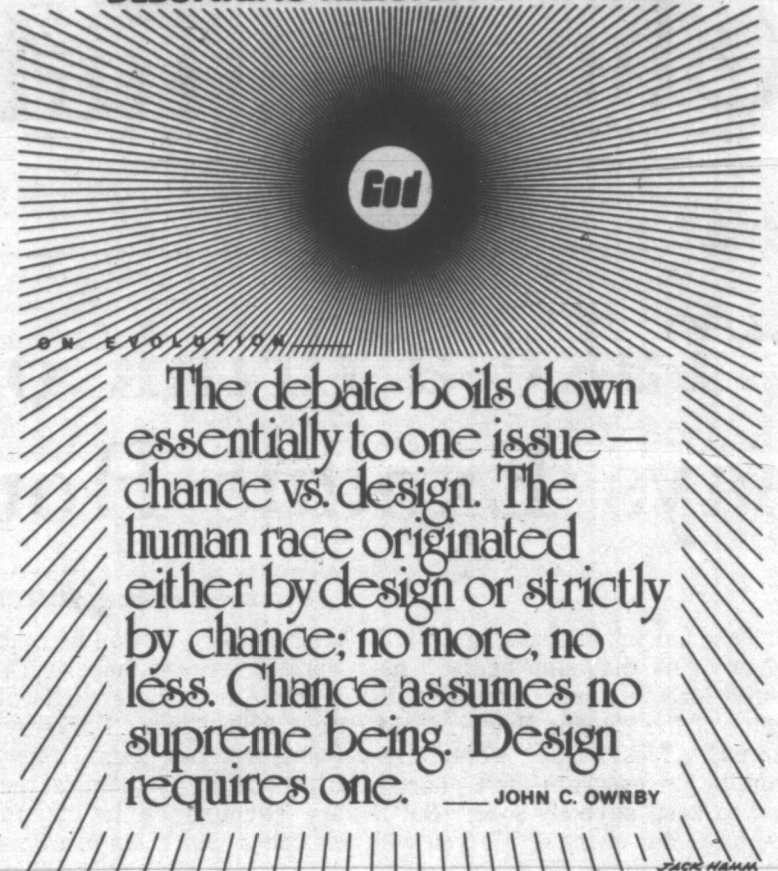
In addition to the \$400 million re-

commended for the revenue foregone subsidy, the 1985 budget calls for a \$52 million "reconciliation payment" to make up a 1982 deficit in preferred mail costs plus an additional \$240 million for liabilities incurred under the former Post Office Department prior to 1970.

The administration also has proposed "the Postal Service operate in the future within the amount appropriated by Congress each year, not receiving the additional amounts, such as reconciliation payments, to supplement the initial appropriation."

(Larry Chesser writes for the Baptist Joint Committee.)

### DEBUNKING RELIGION OF CHANCE





# The Baptist Record

Appointment service in Biloxi

## Foreign missions coming to Mississippi April 10

Monumental preparations for a Baptist spectacle on the Mississippi Gulf Coast are coming to a peak.

On April 10, a group of more than 20 persons will be appointed as Southern Baptist foreign missionaries in a ceremony in the Gulf Coast Coliseum in Biloxi.

April 9-11 the entire Foreign Mission Board will be meeting in Biloxi with the appointment service the high point of the week. Planners fully expect to fill the entire coliseum's 11,000-plus seats at 6:45 the evening of April 10.

Included in the service, which is free and open to the public, will be a parade of flags from each of the 102 countries where Southern Baptists have foreign missionaries serving, a 1,000 voice choir made up of volun-

teers from Mississippi Baptist churches, testimonies from the newly-appointed missionaries, and a missions challenge by Keith Parks, president of the Foreign Mission Board.

Prior to the appointment service will be a mission banquet April 9, hosted by the Mississippi Baptist Convention Board staff with the missionaries and FMB members as guests. The public was invited to purchase tickets for the banquet which is to be held at the coliseum at 7 p.m.

In addition to the Foreign Mission Boards planning, a number of coast committees are putting together local arrangements. Led by chairman Frank Gunn, pastor of First Church, Biloxi, committees range

from hospitality, to guest housing, to ushers, to publicity, to prayer efforts.

A number of local church groups are planning to take busloads of members.

One special aspect of attendance at the appointment service, according to organizers, is the importance of having in attendance people who are considering foreign missions as a career possibility.

Churches and institutions across the state are purchasing ads in the coast's Sun-Herald and Jackson's Clarion Ledger-Jackson Daily News, which are producing special inserts in their Sunday, April 8, editions which will tell the story of foreign missions and promote the appointment service.

## Progress pleases inerrantist leaders, who say SBC course irrevocably set

By Dan Martin

WAKE FOREST, N.C. (BP)—Three leaders of the inerrancy movement in the Southern Baptist Convention say they are "encouraged" by progress they have made in the past five years in getting "equity" for their views in the nation's largest protestant denomination.

Paul Pressler, an appeals court judge from Houston, and Paige Patterson, president of Criswell Center for Biblical Studies in Dallas, emerged into the spotlight in 1979 with their claims the denomination was becoming increasingly liberal and a concerted campaign to wrest political control of the 20 national agencies—particularly the six seminaries—from the "enormous bureaucracy" running them.

The focus of their campaign has been the boards of trustees. The strategy has been to elect "solid conservative presidents" who will make key appointments insuring placement of inerrantists on the boards.

The structure of the effect has been a network of "those who had a conservative disposition" in every state. The method is to "inform" interested Southern Baptists of what is being written and promulgated by denominational employees and to encourage active involvement.

Pressler and Patterson have been the point men. Several years ago,

they were joined by Russell Kaemmerling, Patterson's brother-in-law, who established and edits the independent inerrantist publication, Southern Baptist Advocate.

During a recent symposium on the campus of Southeastern Baptist Theological Seminary, the three say they want their view that Scripture is without error taught at the six Southern Baptist seminaries and reflected by the other 14 agencies.

Kaemmerling said the effort "is not a matter of imposing interpretation," but is a "matter of being represented." He cited a Gallup Poll which claims 96 percent of Southern Baptists are inerrantists, and said: "Assuming that he (Gallup) is only half right, where is the 50 percent of faculty members who hold to an inerrant Bible? My money is being expended, but my views are not being represented."

Patterson said: "We have seen no substantive effort on the part of any institutions or agencies to date to rectify the injustice that presently exists in representation," he said. He answered with an unequivocal "No!" when asked if any agency is approaching "equity."

Patterson did, however, say he "must put in an asterisk because I think in the case of the Home Mission Board . . . Dr. Bill Tanner is very much sensitive to what conservative

Southern Baptists feel and are saying . . . I think if it were as simple as his just declaring it is going to be fair, it would be tomorrow, but things don't happen that easily."

He added, however, that in the case of the Home Mission Board, "things are moving in that direction (toward 'equity')."

Pressler mentioned Golden Gate Baptist Theological Seminary in Mill Valley, Calif., and said: "Frank Polard (the new president) is a very conservative, Bible-believing man. He has two openings on his faculty, and what he does with them will probably affect their future."

Progress, Patterson said, is being made on the trustee level. "We do feel we have seen some progress in establishing more nearly an equitable situation in terms of the people who serve on the boards of directors. There has been some progress made there."

Patterson said it is a "logical deduction that provided we continue to be able to rectify the inequity on the boards it would have to follow that at some point or another the inequities that actually exist . . . would also begin to straighten themselves out."

He said: "We knew we wouldn't get to the break-even point on the trustees in five years unless we started the process of knocking people off. I think the people who have been serv-

## Spacenet launch delay won't slow ACTS start

By Greg Warner

FORT WORTH, Texas (BP)—Launch of the Spacenet I satellite which will carry the programs of the American Christian Television System (ACTS), has been postponed from April 12 to May, but the delay will not slow the start-up of the Baptist TV network, according to ACTS President Jimmy R. Allen.

ACTS will begin broadcasting May 15, with the initial six hours of daily programs being delivered by another satellite on an interim basis, Allen said. The full 16-hour day scheduled day will begin June 12 with a formal

launch ceremony at the Southern Baptist Convention. ACTS will switch to the Spacenet I satellite when it becomes operational.

ACTS was informed of the Spacenet delay recently by the satellite's owner, GTE Spacenet Corp. The postponement, however, resulted from a delay in launch schedule of the rocket that will place Spacenet in orbit. Arianespace, the French company that owns the rocket, has cancelled the April 12 launch. It has not been rescheduled yet, but is expected in May.

Allen said several possible interim satellites are under consideration, and a contract will be signed soon.

Meanwhile, construction continues on the satellite transmitting facility for Uplink, which will send the ACTS program signal from Fort Worth to the satellite for relay to cable TV systems and television stations around the country. A two-ton, 36-foot dish antenna, centerpiece of the uplink facility, was installed at the site March 7.

Other components of ACTS are falling into place as well, Allen said. The renegotiated contract with GTE Space Corp., which will lower ACTS' satellite lease to \$138,000 per month and provide the network with \$1.5 million-worth of satellite dishes, is in the final stages of discussion, he said.

Equipment is being installed in the network operations center, which will originate ACTS broadcast signal at the RTVC for relay to the uplink. The facility will be operational in early May, Allen said.

The RTVC has scheduled dinner rallies April 12 to coincide with the spacenet launch.

Rallies are planned in more than 50 cities through a live satellite hookup to ACTS studios in Fort Worth. Rally participants will view a 75-minute closed-circuit TV special featuring Allen; comedian Jerry Clower; and John Bisagno, pastor of First Baptist Church, Houston, and preacher for ACTS' "Invitation to Life" program. Other features include music by the Brooks Brothers and clips of ACTS programs.

The April 12 rallies in Mississippi will be in Hattiesburg, Peter McLeod, coordinator; and in Jackson, Larry Black, coordinator. For details, contact the coordinators.

(Warner writes for the Radio and Television Commission.)



(Continued on page 15)



# Baptist leaders push equal access after prayer defeat

By Larry Chesser and Stan Haste

WASHINGTON (BP)—On the heels of the Senate's rejection of President Reagan's proposed constitutional amendment on school prayer, Southern Baptist leaders urged Congress to pass legislation giving secondary school students the same access to voluntary, student-initiated religious gatherings provided for other student-initiated non-academic activities.

At a news conference following the vote in which Senate backers of the school prayer amendment fell 11

votes short of the two-thirds majority required for passage, Southern Baptist Convention President James T. Draper Jr. and Baptist Joint Committee on Public Affairs Executive Director James M. Dunn—who differed on the Reagan prayer amendment—voiced support for the equal access proposals sponsored by Sen. Mark O. Hatfield, R-Ore. (S. 815), and Rep. Don Bonker, D-Wash. (H.R. 4996).

Hatfield announced Senate majority leader Howard H. Baker Jr.,

R-Tenn., had assured him the Senate will be given opportunity to consider his proposal this year. In the House of Representatives, an Education and Labor panel is considering a hearing on the Bonker bill in the near future.

Draper, a strong supporter of the Reagan amendment, said he was "disappointed" with the Senate vote but that religious leaders should unite behind equal access legislation.

Draper, who witnessed the vote from a Senate gallery, said a positive result of the prayer debate is that "it should make this bill (equal access) easier to pass." He reiterated he has supported the bill since the Oregon senator introduced it last year.

The Eules, Texas, pastor also expressed optimism that as many as "80 to 90" percent of senators ought to be able to support the Hatfield bill. But, he warned, if equal access legislation fails to pass Congress, "you are going to see such a proliferation of private schools it will destroy the public school system."

## Tired of fighting each other

Draper said he looked forward to working with other religious leaders who fought the prayer amendment. "Most of us are tired of fighting each other," he declared, adding that "it grieves me" Christian brothers were on opposite sides of the prayer amendment. He pointed to the disagreement between himself and Dunn on the measure.

Appearing with Dunn after the Senate vote, Draper said, "I think equal access does (give us the opportunity) to get together."

"I'm looking for some reason to stand with people, not against them," he said.

Dunn sounded a similar theme, saying, "It is now time for reconciliation and progress. What is needed now is legislation such as Senator Hatfield's and Congressman Bonker's bills to safeguard and clarify the rights of students to exercise freely their religion."

Dunn told reporters the Baptist Joint Committee "enthusiastically supports" the Hatfield and Bonker bills which he said would "provide for truly voluntary, student-initiated religious activities in public secondary schools on the same basis that other non-academic activities are permitted."

Commenting on the prayer amendment defeat, Dunn said, "The real winners are school children all across the nation who... will remain protected from government-imposed religious rituals."

In other Baptist reaction to the Senate's rejection of the Reagan proposal to permit organized, vocal prayer in public schools, SBC Christian Life Commission Executive Director Foy D. Valentine called the vote "a clear victory for religious liberty" and "an affirmation of our Constitution's guarantee of separation of church and state."

(Newton writes for the Home Mission Board.)

(Chesser and Haste write for the Baptist Joint Committee.)

# Home Board affirms policy on ordination

By Jim Newton

ATLANTA (BP)—Insisting ordination of women is an issue to be settled only by the local church, directors of the Southern Baptist Home Mission Board reaffirmed the agency's current policy which does not require ordination as a qualification for missionary appointment.

Directors rejected a motion calling for appointment of a committee to study board policies concerning ordination of women, adopting instead a substitute motion reaffirming the board's current policies. There were six dissenting votes.

The issue arose after board chairman Jerry Gilmore, an attorney from Dallas, pointed out the current policy does not require ordination or licensing of ministers for appointment of either men or women as missionaries.

Ordination, Gilmore said, is a matter to be determined solely by each individual church in the Southern Baptist Convention, not the agencies of the convention. "Our policy is that we appoint (as missionaries) qualified people who are valid members of SBC churches," Gilmore added. Gilmore brought up the subject during a miscellaneous business session, referring to a report mailed to all board members indicating the number of ordained women related to the board.

Only seven ordained women are currently appointed among the board's 3,800 missionaries, and four of them are under "short-term" appointment for two years, according to the report.

In addition, 21 ordained women have been endorsed by the Chaplains Commission of the Home Mission Board to serve as military, institutional or hospital chaplains. Ordination is not required for endorsement by the Chaplains Commission, but in most cases is required by the agency which employs the chaplain and sets the qualifications for each position, the report said.

In discussion following Gilmore's comments, Ronnie Yarber, pastor of Gross Road Baptist Church in Dallas, argued if the mission board appoints any ordained woman as a missionary

or endorses an ordained woman chaplain, it makes the local church feel it is "bucking" the mission agency if it refuses to ordain women.

Yarber said he deeply resents the Home Mission Board's publishing a mission study book entitled, "We Spell Missions AMERICA," which included the testimony of a woman who had been ordained.

"This article is a veiled criticism and condemnation of those of us who take a Bible-centered position on the issue of ordination of women," Yarber charged. "The gist of the article is pro-ordination of women."

Yarber added he appreciates a letter going to all board members and to Baptist state papers from HMB President William G. Tanner clarifying the board's current policy on ordination, but said the letter was "post facto" after the damage had been done.

Following Yarber's comments, Gaylon Wiley, pastor of First Baptist Church, Angleton, Texas, made a motion that the board chairman appoint a committee "fair to all of us" to study the board's policies and bring back a report.

"The real issue," said Wiley, "is not ordination of women but the authority of the Word of God." Both Wiley and Yarber said they believe scripture prohibits ordination of women. Bill Sherman, pastor of Woodmont Baptist Church, Nashville, Tenn., opposed Wiley's motion, saying he found no support in the scripture for ordination of either men or women, including his own ordination.

Both Sherman and Gilmore supported the mission study book published by the board. Sherman commended the writer of the book, saying "I think he told the truth."

Following Sherman's comments, Emmett Henderson of Atlanta, executive director of the Georgia Council on Moral and Civic Concerns, introduced the substitute motion finally adopted reaffirming the board's current policies.

## NBC to air Palm Sunday service from First Church, Richmond

FORT WORTH, Texas (BP)—NBC will broadcast live the Palm Sunday worship service from First Baptist Church, Richmond, Va., April 15.

The broadcast is a joint production of NBC and the Southern Baptist Radio and Television Commission (RTVC), and one of several carried each year on NBC.

James Flamming, pastor of First Baptist, will preach the Palm Sunday sermon. The sermon, "The Things That Make for Peace" will focus on Jesus' triumphal entry into Jerusalem, the historical basis for Palm Sunday. Jesus' wish for Jerusalem on that day, is the same wish he has for us, "that we would know the things that make for peace," Fleming said.

The NBC special, "Palm Sunday at Richmond," will be broadcast live at 11:00 a.m. EST. Local times and dates may vary.

## Singles to Hattiesburg

"Picking Up The Pieces" is the theme for the Singles' Seminar to be held April 6-7 at Main Street Church, Hattiesburg. The seminar, which is co-sponsored by the Christian Action Commission and Main Street, will feature Clyde Besson, founder and director of Christian Growth Ministries in Houston, Tex.

Besson is an ordained minister who has served as a pastor for 19 years. He presently works in the area of marriage and family counseling and has developed the "Picking Up the Pieces" concept to assist single persons with their adjustment to single life.

The seminar will begin at 6 p.m. on Friday, April 5, and conclude at 5:30 p.m. on Saturday. Following the seminar will be a banquet for the participants. There is no cost for the seminar and the cost for the banquet is \$3 if paid in advance.

The seminar is designed to help singles cope with the problems of single living, use the past as a means

of improving future relationships and use the present situation as an opportunity for personal growth.

Reservations should be made by writing Singles' Seminar, 1101 N. Main St., Hattiesburg, Miss., 39401. Additional information can be obtained by writing or calling the above (544-5444) or the Christian Action Commission, Box 530, Jackson, Miss. 39205 (968-3800). Paul Jones is executive director-treasurer of the Christian Action Commission.

## Anti-Christian arson

JERUSALEM (EP)—For several months now extremists have been taking action against Christians in Israel, according to the German Evangelical Alliance. In the night of Jan. 6 unknown arsonists set fire to the Judeo-Christian church "Messianic Assembly" in Jerusalem. The fire, which was discovered in the last minute, destroyed furniture as well as Bibles.

## CANCELLED

Prayer and Spiritual Awakening Conference  
Hattiesburg, March 29-31  
has been CANCELLED.  
Plans for future conferences will be announced later.

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# Faces And Places

by anne washburn mcwilliams

## "This is the day"

"This is the day" was the theme we chose for the Women's Conference sponsored by Morrison Heights Church in Clinton and held at Camp Garaywa March 16 and 17. It was based on Psalm 118:24—"This is the day that the Lord hath made. We will rejoice and be glad in it." B. J. May designed the logo and painted it as a backdrop for the stage—a picture of the sun rising on a pastoral scene—the beginning of a new day.

On the way back from "Dayspring" at Ridgecrest last fall, the 18 of us women from Morrison Heights started thinking, "Wouldn't it be good to share something of what we experienced this weekend with other women in our church?" And Jan Cossett, our director of activities, said "Maybe by having a similar conference on a smaller scale in our own church?" Most of the 18, plus Pat Turner, volunteered to be on the steering committee. These included Ruth Ainsworth, Sally Baker, Kat Crawford, Pat Green, Jo Jones, Marjean Patterson, Barbara Prevost (chairman), Nan Robbins, Mary Jo Stanaland, Joy Stewart, Charlotte Walters, and me. We began meeting to plan and pray for this as early as November.

Our prayers were heard and abundantly answered. After a night of thunderstorms, that Saturday was a perfect, sunshiny day—before the rains returned. The women came, their hearts receptive to the blessings that awaited—seeking to become more aware of their own spiritual gifts, to learn how to be better Christian witnesses, and to enjoy the fellowship. Joy Stewart had spent most of Friday arranging flowers, so that a bright bouquet brought a breath of spring to every room at Garaywa.

Robert Wall, member of Morrison Heights, and director of church relations at Mississippi College, interpreted the theme with one of his indescribably beautiful multi-media productions—using as background music the chorus, "This is the Day," with slides of a sunrise and of perfect flowers. He enlarged on the idea that this is the day when Christ working through us can make our lives as beautiful as those flowers.

Ellen Roweton, musician extraordinary from Bolivar, Missouri, led the music at Dayspring (and at the state WMU convention last week). Her flight delayed because of tornados, she arrived just in time for "This is the Day" conference on Friday evening. Yet, overflowing with vitality, she stood on the stage and sang "I Feel Good." (Sunday night, March 17, she gave a concert at our church.) Her voice is one of the richest, most compelling voices I have ever heard. I liked best her song "Thank You For The Roses."

Other program personnel from our church, besides Jan, included Jennie Britt, pianist; Lois Henderson, WMU director; Kermit McGregor, pastor; and a singing group, The Reflections (Charleene Barnette, Jeanette

Kirby, Barbara Prevost, Nan Robbins, Anna Royston, Jan Taylor, and Pat Turner).

Four of our women gave testimonies—Jo Jones, Frances DeGarmo, Mary Jo Stanaland, and Barbara Prevost. I wish I had the space to report all of what they said, for each of them has a thrilling story to tell of what God has done and is doing in her life. Lois Henderson and I roomed together and we were saying, "Wouldn't it be interesting to hear the story of every woman here?" Everybody—everywhere—has a story to tell.

Besides all the good Garaywa meals, there was a midnight (well, almost midnight) snack. Charlotte Walters had brought chips and dips, popcorn and cookies—just to begin to list all those mouth-watering delectables! After that we played games. A few went to bed, but I heard that those in the cabins stayed up and talked all night!

Four major conferences were excellent: Marjorie Kelly (Mrs. Earl) of Jackson led "Discovering and Using My Spiritual Gifts." Sue Tatum of Yazoo City did one on "Lifestyle Evangelism." Katherine Webster (Mrs. James) of Jackson talked about "Relationships." Golda Stubblefield, Jackson, spoke of "Prayer in the Life of a Christian Woman."

Then Earl Craig, pastor of First Church, Jackson, directed the commitment service on Saturday afternoon, and Pat Turner presented a challenge to prayer commitment.

Some quotes I remembered: Mrs. Kelly said, "Imagine that everyone who joined this church would immediately go to the pastor and say, 'I have this gift and this gift and this gift, and I want to begin using them right now in this church.' How do you think he would feel?" Mrs. Stubblefield said in prayer we should recognize God's presence; realize his power; rest in his love. Three prayers she feels would please God: I love you. I need you. I thank you. And she shared Schuyler Batson's three rules for effective prayer: 1. Pray. 2. Pray. 3. Pray. Katherine Webster: "Met needs build relationships. Unmet needs erode relationships."

Sue Tatum told how in New Orleans at the Southern Baptist Convention she prayed for an opportunity to witness. In a restaurant, nearly all seats taken, a woman came to share her table—a Jewish journalist from Israel. They exchanged information about why each was in the city—and the journalist asked, "What do Southern Baptists believe?" In return, Sue said to her, "We believe Jesus is the Messiah." Also she told her, she said, about the missionary scholar in Jerusalem, Bob Lindsey, who has a special love for Jews—and bears a badge of love for them—an artificial leg (he lost a leg while rescuing a Jewish boy from a field that was mined.) Though she saw no visible result of her sharing, Sue said, "As long as I am faithful in witness-



Ellen Roweton

sing, I am not responsible for the result. God will take care of that."

Craig's subject was running the race. To win, he said, we must remove the hindrances. "There is nothing wrong with wearing a fur coat in a race, but you can't win the race while wearing it," he said. And some sins will have to go if we are to win in life's race. They are not necessarily so bad, but they keep us from being our best.

### Prayer Covenant.

The women were invited to join in the prayer covenant which was introduced to us at Ridgecrest: "Because of increasing worldwide tensions and unrest, recognizing that historically, spiritual awakening had come in similar periods as the result of unified, explicit, extraordinary prayer on the part of all God's people, acknowledging that prayer is indeed our greatest need and most powerful resource, we hereby covenant to pray daily at 11:55 a.m. for worldwide spiritual awakening in our time. We further invite Christian women all over our city to join this concerted and continuous prayer vigil." Perhaps others who read this would like to join the vigil, too. And/or to have a similar conference in your church.

A second national Dayspring conference will be held April 12-14 in Fort Worth.

Thursday, March 29, 1984

BAPTIST RECORD PAGE 5

## Letters to the Editor

### Just one more

Editor:

Gerald Harris of Jackson recently wrote a letter to the editor which raises some interesting questions.

I agree that the Bible teaches that the husband is to be head of the family. But—submission (on the part of the wife or anyone) does not imply inferiority! Moreover, Christians are to be submissive to each other. Submission isn't just for women!

Jesus was submissive to the will of the Father. He took an humble or "submissive" attitude toward the disciples when he washed their feet.

Bro. Harris wrote "Would God give to woman, who is to have the role of submission in the home, the place of spiritual authority in the church?" Since he has been referring to women preachers, I assume he means "preaching" when he says "the place of spiritual authority." Is he saying that preachers have authority over non-preachers? If so, how?

The term "minister" and "deacon" both imply servanthood. This is a submissive role rather than authoritarian.

As I said, some interesting questions are raised. What is preaching anyway? Isn't it telling the good news? Didn't Jesus give that task to the women at the tomb when he said "go and tell"?

One other question I must ask. If 1 Tim. 2:12 is to be considered a biblical absolute, how does one explain Deborah, in Judges 4, who sent for Barak and told him what God commanded?

One cannot set limits on what God can do and whom (male or female) he can use, or how he can use them.

Mrs. Joyce C. Rogers  
Tupelo

Always, when the gate has been shut, there is at least one more item that needs to be considered. This writer wrote her letter before she knew that we had called for at least a pause in the "place of women" discussion. Since she is a woman answering the position established by a man, we are running it. This is the last letter we

have received on the issue, so we will let it rest for awhile. I am afraid the matter is not settled, however.—Editor.

### Lack of abortion interest.

Editor:

I have a question to ask not only to you as the editor but all Baptists statewide.

I see in issues where there are defenses against alcohol and gambling. I see a problem that should be a priority in each of our lives. This is the problem of abortion. Why isn't this an article of priority to each of us. The murder of our children should be more important than who's gambling at the race tracks.

I pray that our Lord will burden our hearts for our unseen babies, and help them. Get involved in your local Right-To-Life. If you don't have one begin one and a Pregnancy Crisis Center to help. Write to me. I'll get information as to how to organize a Crisis Center if you don't have it already. Abortion is everyone's problem. Murder of our children should be a number one priority as they are our future.

Pat Wilkinson  
4306 Old Mobile Highway  
Pascagoula, MS 39567

## Doctrine of Holy Spirit

The Doctrine of the Holy Spirit is the text for adults in the 1984 Baptist Doctrine Study. Churches will be studying the book in mid-April.

Other books to use with various age groups are "Youth Affirm: The Doctrine of the Holy Spirit," by Herschel Hobbs, for youth; "I Can Know God," by Robert Brown, for children, grades 4-6; "Ways We Know God," by Tom McMinn, for children, grades 1-3; "Discovering Sounds," by Mary Llew Brown, for older preschoolers; and "Animal Friends," by Elizabeth Hutchens, for younger preschoolers.

## The Cargill Commitment



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## BSU missionaries named by panel

A total of 62 Mississippi Baptist students will be serving in student missions this year in 10 countries and in 30 states.

These students were appointed by a student missions committee composed of Baptist college students and Baptist Student Union directors. The student missionaries are pictured on these two pages.

The group includes two semester student missionaries who served an entire semester in missions. They are Cathy Pratt who will serve in Germany June-December, and Darlene Hill who is serving in Japan January-June of this year. The rest are summer missionaries who will serve this summer in a variety of jobs, from general evangelism work, survey, Vacation Bible School, to resort work, Christian entertainment, and inner city recreation. One student, Alex Hilliard from William Carey College, will be serving in

Bangladesh as an agricultural missionary, working on a mission farm and helping with programs for missionary children.

The student missions budget is totally raised by the students from 26 campuses in the state where there is Baptist student work. This year's budget, which pays all expenses of the student missionaries, is \$68,000. Last year the students exceeded their 1984 budget goal of \$65,000.

This weekend at Gulfshore Baptist Assembly, the student missionaries will be commissioned by their fellow students at the Leadership Training Conference.

Members of the student missions committee are Doug Hubbard, USM, chairman; Jeanette Hearin, MSU; Rhonda Latch, BMC; Jeff Martin, DSU; and BSU directors Nancy Aulds of MUW, and Tim Thomas of GCJC. Rick Young, state BSU president and student at MC, is ex officio.

## HMB plans to support Canada committee report

By Patti Stephenson

ATLANTA (BP)—Home Mission Board President William G. Tanner told HMB directors he will support a long-range plan recommended by an SBC study committee which grants the HMB "the lead role in developing Southern Baptist work in Canada."

The committee, appointed as a result of a motion at the 1983 annual meeting of the SBC, recommendation is the Constitution of the SBC not be amended to include Canada, but that "an aggressive evangelistic strategy" be developed for Canada.

The plan, which calls for the HMB, Foreign Mission Board, Sunday School Board, and Radio and Television Commission to cooperate in aiding Canada, "will allow us to continue to evangelize one of the most fertile spiritual fields in the North American continent," Tanner said. "The important thing is where will Canada be in 20 years," he added.

Tanner declined to speculate on what action messengers will take in

response to the recommendation when it is presented at the 1984 annual meeting in Kansas City.

C. B. Hogue, who presented the motion at the 1983 SBC, observed, "It seems to me that all (the committee) is doing is strengthening what we've already been doing." Tanner agreed with that assessment, adding, "It does not allow an aggressive, total infiltration into Canada."

Hogue, a former vice president for evangelism at the HMB who now is a trustee, said in an interview he is disappointed the committee asked to study the issue never contacted him to ask why he made the motion.

"They did not ask me to meet with the committee to express my views," Hogue said. "No one even called me on the phone to ask about my motivations."

Hogue said he made the motion primarily because several Canadian Baptists had asked him to do so and because he became deeply con-

cerned about spiritual needs in Canada when he was an HMB staffer.

Hogue said he supported the committee's overall recommendations, but felt the study committee did not thoroughly deal with the issue of seating messengers from Canadian churches. That issue, he predicted, will be dealt with on the floor of the convention in Kansas City.

In his report to HMB directors, Tanner noted the HMB now supports 3,792 missions personnel, more than any other Protestant missions agency in the world.

He added the HMB "needs at least 8,000 serving by 2000 AD" to keep pace with needs and must boost baptisms and new church starts to reach end-of-the-century goals. The current net gain of about 400 churches a year "is not on track if we intend to have 50,000 by 2000," he warned. He also noted baptisms have held at 400,000 a year for the past two de-

(Continued on next page)



## Baptist student missions, 1984 62 students, \$68,000 goal



BRUCE LINDLEY  
NWJC  
Hawaii



FRANK STEBBINS  
Hinds  
Hawaii



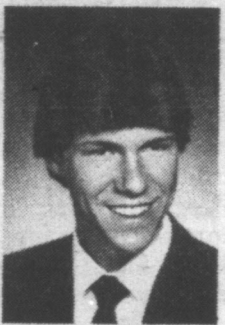
GREG BROOM  
MSU  
Illinois



TAMMIE AVANT  
Ole Miss  
Iowa



LEANNE GRIFFIN  
Blue Mountain  
Hawaii



ALLEN SMITH  
MC  
New Mexico



NELL NICHOLS  
Blue Mountain  
New York



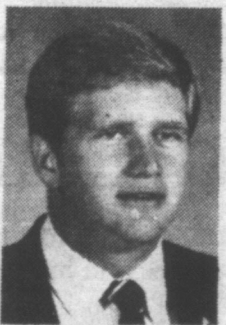
BARBIE WINDSOR  
DSU  
New York



MELISSA BLANKENSHIP  
MUW  
New York



TERRY PARTIN  
Blue Mountain  
Northern Plains



NOEL CLEMENTS  
Blue Mountain  
Northwest



NINA SHEIVES  
Meridian  
Mississippi



DARLEEN SMITH  
Hinds  
Mississippi



BRENDA REED  
NEJC  
Mississippi



ANGELA SMITH  
USM  
Mississippi



RHONDA WALDO  
NWJC  
Mississippi



ROBYN DOUGLAS  
MC  
Missouri



TERESA TOOMBS  
MGCJC  
New England



MICHAEL BALL  
MSU  
Northwest



BEBE BRASWELL  
Ole Miss  
Northwest



STEPHANIE BELK  
Hinds  
Northwest



DONNA DAVIS  
NWJC  
Ohio



DIANA BAKER  
Blue Mountain  
Pennsylvania/S. Jersey



MELISSA EVERETT  
Meridian  
Pennsylvania



LENORA SALLEY  
MSU  
Utah/Idaho



JEFF BARNES  
WCC  
Utah/Idaho



SHERI LEE  
Jones  
Utah/Idaho



# Political maneuvering snarls hunger aid bill

# HMB: support Canada report

WASHINGTON (BP)—Religious leaders and various anti-hunger organizations are lobbying Congress for quick action on emergency food aid to Africa. According to the United Nations Food and Agriculture Organization, more than 150 million Africans face starvation as a result of the worst drought there in a century.

But Congressional action has been complicated and delayed by weeks of political maneuvering, says W. David Lockard of the Southern Baptist Christian Life Commission.

A bill to provide \$150 million in emergency food aid to African countries passed the House, 374-29. In the Senate, however, the bill's supporters have been frustrated by various obstacles. With strong backing from the Reagan administration, the Senate Appropriations Committee approved an amendment to the bill which would have tacked on \$93 million in military aid to El Salvador.

Lockard, who coordinates hunger education and action for the moral concerns agency, said the Senate was being asked to act as an accomplice

to a "brazen attempt to hold hungry people hostage in exchange for military and political advantage."

When a number of lawmakers expressed similar misgivings, the Senate voted March 15 to separate a major portion of the African aid bill from the El Salvador military aid amendment.

A total of \$80 million in emergency food aid to Africa was approved by the Senate in a last-minute amendment offered by Sen. John Danforth, R-Mo., to a low income energy assistance bill.

The energy assistance bill now will go to conference committee, since the House earlier approved a similar bill.

Lockard urged "Southern Baptists and other concerned Christians to communicate with their legislators about the urgency of the situation."

Lockard added Southern Baptist missionaries in Mali — one of the countries crippled by drought—have been asked by that government to assist in distribution of grain "once aid is approved by Congress."

(Continued from page 6)  
cades while SBC membership has doubled over the same period.

Directors also named 67 persons to missions posts and approved a slate of staff and organizational changes.

Ron W. Johnson, HMB national consultant for families since 1979, was named to fill a new position as editor of HMB evangelism materials. He is a graduate of West Georgia College, Carrollton, and Southern Baptist Theological Seminary in Louisville, Ky., and is a former editor for the Sunday School Board.

Directors also created two departments within the church extension division and shifted responsibilities among the division's associate directors. C. Nelson Tilton was named director of the church starting department, with James L. Hill serving as associate director. Joel T. Land was named director of the new church growth department, with Thomas E. Sykes serving as associate director.

The church loans division also was restructured into three areas to meet

the growing demand of churches for HMB financial services.

The new loan servicing department will be headed by Thomas F. Thrailkill, former associate division director.

B. Olin Cox will continue as associate division director. Staff of the HMB Service Corporation which oversees the agency's bond program will be Robert H. Kilgore, president; B. Olin Cox, vice president-treasurer; and Paul Montgomery, vice president.

Board members also approved expansion of the HMB's word processing systems and created a new position for director of word processing.

In other actions, the board agreed to allow early retirement of HMB personnel at age 55 and approved a plan to pay ordained staff members additional salary to cover self-employment tax, Social Security, and income taxes which are not assessed non-ordained staff.

Members also accepted an offer from Days Inns of America to purch-

ase from the HMB its Days Inn Motel leasehold interests for \$5,767,350. The leases were part of an endowment from the late Cecil B. Day, founder of the motel chain.

The board approved cooperative agreements providing financial and program development support with three state conventions: New England, Minnesota/Wisconsin, and Wyoming. All three became conventions during 1983.

Directors also approved a committee to study long-range site needs of the HMB, whose current Atlanta headquarters are valued at approximately \$10 million. Board member M. A. Winchester, of Whitley City, Ky., urged caution in considering moving the board facilities elsewhere in Atlanta. He expressed doubt that he "could justify leaving this site if we're committed to reaching the inner city" and said he would rather put funds into missions than in a "keeping up with the Joneses building program."

(Patti Stephenson writes for the Home Mission Board.)



SUZANNE SCHWARZAUER  
USM  
Alabama



BILLY MOREHEAD  
DSU  
Cayman Island



CATHY PRATT  
MSU  
Germany



LEE MEADOWS  
Ole Miss  
Germany



GRANT ARINDER  
MSU  
Israel



MIKE FRANKLIN  
MSU  
Israel



DARLENE HILL  
MC  
Japan



DEBBIE GILBERT  
MC  
Jordan



JANA NEWTON  
MC  
Liberia



ALISA COTTINGHAM  
MSU  
Maryland



TONY PONDERS  
Blue Mountain  
Minnesota/Wisconsin



DENNIS DRAKE  
Blue Mountain  
Hawaii



GREGG MCBRIDE  
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Georgia



SANDRA KING  
MC  
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RUSTY KEYES  
Hinds  
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CATHY MCCOMMON  
NEJC  
Hawaii



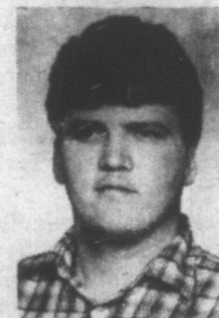
JOHN STROUD  
Jones  
Minnesota/Wisconsin



LINDA HALFACRE  
MSU  
Iowa



JAMES GERMANY  
Jones  
Kentucky



DONALD BALCH  
Pearl River  
Kentucky



TRAVIS TRAMEL  
Blue Mountain  
Maryland



ALEX HILLIARD  
William Carey  
Bangladesh



LINDA MOORE  
MSU  
Alaska



NEAL FOWLER  
Ole Miss  
Alaska



TAMI DOLEAC  
MC  
Arizona



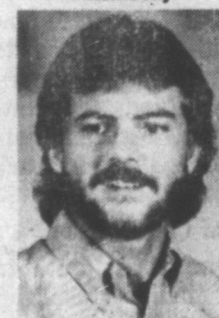
JERI NEIL  
MSU  
Arizona



JAMES CONNER  
Southwest  
Colorado



SANDRA NEAL  
Southwest  
Arizona



DENNIS ATWOOD  
MC  
Uganda



VIRGINIA DAVIS  
Clarke  
Hawaii



CAMILLA HOLZER  
USM  
Arkansas



SUZY VALENTINE  
MSU  
California



SHERRI WEST  
MC  
California



SUZY WASHBURN  
Blue Mountain  
Switzerland



SCOTTY GOLDMAN  
MSU  
Taiwan



# WMU convention at Hattiesburg elects 'Wilda Fancher president

By Anne Washburn McWilliams

Mississippi Woman's Missionary Union elected new officers during its 105th annual meeting, held March 19-20 at First Church, Hattiesburg, Peter McLeod, pastor. Women from across the state heard messages from missionaries, home and foreign; attended prayer breakfasts; and listened to Bible studies and special music, all geared to the theme, "Praying . . . Ministering."

'Wilda Fancher, wife of James Fancher, pastor of First Church, Coffeeville, succeeds Mrs. Bob Dent of Holly Springs, who this year concluded her fifth year as state president. Other new officers are Sue Tatum, Yazoo City, vice president; Mrs. Jerry Brunt, Corinth, recording secretary; and Mrs. James Burns, Tupelo, associate recording secretary. Marjean Patterson is executive director, Mississippi WMU.

## Music

Ellen Roweton, musician from Bolivar, Missouri, brought a fresh vitality to the convention as with music she blended the sessions into a unified whole. In one session on Tuesday, the first day of spring, she sang "Bring Back the Springtime." The sanctuary of the church, which is celebrating its 100th anniversary this year, was decorated with azaleas and dogwood, redbud and begonias. Mrs. Roweton, singer, gospel recording artist, and music evangelist, has served as gospel artist/lecturer in residence at Southwest Baptist University in Bolivar, and has been host of a daily television show.

Accompanists were Lois Henderson, pianist, and Mary Simmons, organist, both former missionaries to the Philippines. Lois, who has also been a missionary to Korea, is the wife of Guy Henderson of Clinton, director of evangelism, Mississippi Baptist Convention Board. Mary's husband, Bob, is professor of missions at New Orleans Seminary. Mrs. Henderson and Mrs. Simmons, in speaking on "Missions in the Philippines—Then and Now," portrayed the islands as one of the areas of the world most receptive to the gospel message.

## Bible study

"Prayer and ministry go together," said Kathryn Carpenter, executive director, Louisiana Woman's Missionary Union. "What we need most is God. He will never shield us from an experience that will teach us more of him and his grace." Miss Carpenter led the Bible study periods. "Jesus ministered, in compassion, to many needs. Every person is important to him. Nothing is so gentle as real strength. He touched the lepers. He gave a son back to his mother. He ministered to the successful. He ministered to those who had failed. . . . The Lord of glory became a servant. He humbled himself and became obedient, even unto death.

"The cross takes self out of the

way," she concluded "When I lay self on the altar of service, I take up the cross and offer myself to him. 'Here I am, Lord,—anything, any time, anywhere.'"

## Guest speakers

Among other speakers were Mrs. Bruce Allen, consultant, women in evangelism, Home Mission Board; Mary Dan Kuhnle, director of the Sellers Home, New Orleans; Carolyn Weatherford, executive director, WMU, SBC; Georgia Mae Ogburn, missionary emeritus, Chile; Mr. and Mrs. Charles Whitten, missionaries, Canary Islands; Mrs. Bob Magee, missionary to Colombia; Mrs. Tom Thurman, missionary to Bangladesh.

Miss Weatherford stressed the importance in Bold Mission Thrust of enlisting more women in Woman's Missionary Union. She said that Mississippi's goal for Vision '88 is to have 80,800 members. And in introducing women around the world to Jesus and enlisting them in his service, she said, "Not just the woman in Japan or the woman in Africa, but also we seek the woman down the street."

Mrs. Kuhnle gave example after example of girls, unmarried and pregnant, to whom the Sellers Home has been able to minister, in the name of Jesus. There was the retarded girl, and the girl who had been molested, the girl whose family disowned her, the girl whose baby died, and the girl who could not speak English. There was the girl on drugs—like a zombie, who just woodenly followed instructions, whose talent in art proved to be the key to communication with her. One girl expressed distress that Mrs. Kuhnle was working so hard all the time, but she said she told her, "When God sends you somewhere, he gives you the energy—and the patience—you need for the task."



Mrs. Bob Dent of Holly Springs, outgoing state WMU president, embraces Marjean Patterson, right, state WMU executive director. Miss Patterson presented to Mrs. Dent a silver fruit bowl as a token of appreciation from the Mississippi Woman's Missionary Union. Mrs. Dent's son, Don, and his wife, are career missionaries in Singapore. Her son, Terry, is a missionary journeyman in South Africa.



New officers elected at the state WMU convention are Sue Tatum, Yazoo City, vice president; Mrs. James Fancher, Coffeeville, president; Mrs. James Burns, Tupelo, associate recording secretary; and Mrs. Jerry Brunt, Corinth, recording secretary.

"Who, me, a witness?" was one of the subjects assigned to Laura Allen. "Sharing your witness verbally is a by-product of the kind of experience you have had with the Lord," she said. "Witnessing is an overflow." For instance, she told the story of two women in a grocery store; one complained about the rising prices and the other said, "Oh, I don't have to worry about that. My Father owns all of this."

Mrs. Allen continued, "If you say, 'Lord, I'm available. Give me an opportunity to share,' be ready, for he will give you the opportunity! He'll take you up on it!" She recounted the details of an airplane trip she took when she hoped the seat by her would remain vacant and she could rest and not talk to anybody. But a college girl got on, all bubbly, and with a lot of packages, sat beside her, and started asking questions. "The Lord had to hit me with a 2 x 4 and say, 'I made an appointment for you with this girl. Now sit up and talk to her.' When I finally got the message, I did, and she made a profession of faith in Christ before we got off the plane."

Charles Whitten said, "It's dangerous to pray if you are not ready to accept the answer." He recalled that when he and his wife, Indy, were missionaries in Argentina, the Foreign Mission Board asked them to pray about the need for missionaries in Spain; they became Southern Baptists' first missionaries to Spain. Then they heard about a little group of believers in the Canary Islands, who needed missionaries to come work with them in spreading the gospel. They prayed about that and wound up transferring to the Canary Islands. Spanish Baptists became interested in doing mission work in Equatorial Guinea. In 1980,

Charles Whitten went there for a survey of the needs, and began praying earnestly that some of those needs might be met. Two new missionary couples have since gone to the Canary Islands and now, later this year, Charles and Indy Whitten will be opening up a new mission field in Equatorial Guinea. "At your age?" people ask them. And they answer: "We can hardly wait!" As Whitten said, "Jesus in Southern dialect would not say, 'Y'all come.' He would say, 'Y'all go.' And you'd better not pray if you don't want to do something about it!"

## Prayer breakfasts

One hundred seventy-five women attended three prayer breakfasts, a new feature this year. Hattiesburg women provided the food. Missionaries on program at the breakfasts were Indy Whitten, Gloria Thurman, and Georgia Mae Ogburn. Mrs. Whitten pointed out that ASK could be an acronym from the key words in Luke 11:9—"Ask, Seek, Knock. . . ."

Mrs. Bobbie Travis was chairman of the prayer breakfast committee. Other Hattiesburg women who served as chairmen of various convention committees were Mrs. Peggy Huey, general chairman, WMU director, First Church, Hattiesburg; Mrs. Betty Broome, flowers; Mrs. Wynona Cress, transportation; Mrs. Joncie Howell, ushers; Mrs. Ollie Thomas and Mrs. Nava Lou Stiglets, banquet/luncheon; and Mrs. Margaret Lou Gillespie, parking.

## Declaration of Cooperation

Julius Thompson, consultant, Stewardship Department, Mississippi Baptist Convention Board, read a Declaration of Cooperation, an-

nouncing that 1984 is the Year of the Cooperative Program and that 1985 will be the 60th anniversary year of the Cooperative Program. All of the general officers of Mississippi Women's Missionary Union came to the platform to sign the Declaration of Cooperation—in recommitment of selves "in prayer to that trust, sacrifice, and resolve necessary for the responsible expression of our life together in Christ through the Cooperative Program and that we . . . join with all Mississippi Baptists in seeking to elevate our giving through the Cooperative Program to make possible the realization of the Bold Mission Thrust goals."

In the closing message of each session, a missionary spoke on "How to pray—for missionaries on the field, on furlough, retired, or when service is interrupted." (See story on page 9.)

Next year's WMU convention will be at Harrisburg Church, Tupelo.

## Council aids church plans

By Trennis Henderson

INDEPENDENCE, Mo. (BP)—The Independence city council has voted to reduce the size of the Harry S. Truman Heritage District, allowing First Baptist Church, Independence, to move a step nearer its goal of building a new 1,151-seat auditorium.

The city council bill called for heritage district boundaries to be reduced by roughly two-thirds and for the deletion of exemptions granted churches within the district. The district revision also removed First Baptist Church and two other area churches from the district.

The court case was filed last September by Old Independence, Inc., a preservation group which charged church exemptions within the heritage district are unconstitutional. The suit names First Baptist Church and the Independence city council as defendants.

First Baptist Church Pastor John Hughes told Word and Way (the new journal of the Missouri Baptist Convention) Old Independence has filed a motion with federal Judge D. Brook Bartlett to dismiss the church from the case. Hughes said the church is taking a "wait and see" attitude until the church's lawyer is told what other motions or amendments Old Independence plans to file.

"The conflict is basically set up because there's a lawsuit which is symbolic of the attitude the church must take second place to historic preservation," Hughes explained.

Emphasizing the importance of religious liberty, he continued: "The preservationists are trying to intrude into the rights of the church and impose restrictions on buildings just because they're old. That, in my opinion, is not appropriate."

(Henderson is associate managing editor of Word and Way.)



## Convention feature

# How to pray for missionaries

By Anne Washburn McWilliams

Four spoke at the Woman's Missionary Union convention last week in Hattiesburg on "How to pray for missionaries."

Indy (Mrs. Charles) Whitten, missionary to the Canary Islands, talked about praying for missionaries on the field. She said, "When we left Miami for mission assignment in Argentina 37 years ago, we didn't really know then as we do now how much prayer would mean in our ministry." They later were Southern Baptists' first missionaries to Spain and in June of this year will become their first missionaries to Equatorial Guinea.

She used the divisions of Isaiah 40:31 to outline her message. "We shall mount up with wings as eagles." On Charles' birthday in 1959, he was in a very bad automobile accident in Spain, almost fatal. Because he was on the Calendar of Prayer that day, his name was being lifted up in many places, and prayer was credited with saving his life. Four years later, Mrs. Robert Sugg of Jackson told Indy that the week before the accident she had felt an urge to pray for Charles Whitten, and that she and several others with her had prayed especially for him several times that week before the accident.

In another crisis situation a few years ago, the Whittens' son, John, was lost on a mountain in Spain, and spent the night there while search parties looked for him. But, in answer to the missionaries' and the searchers' prayers, John came safely through the experience.

"We shall run and not be weary."—At times when she was involved in the business of so many different jobs to do on the mission field, Mrs. Whitten said that she felt she was being held up on a cushion of prayer.

"We shall walk and not faint."—"That's prayer for when we must do the routine, everyday things, like taking care of kids with runny noses."

She said, "Your intercessory prayer is one of the great untapped resources of Southern Baptist life—not reading books on prayer, not giving devotionals on prayer, but prayer."

"Organize your intercessory prayer," she advised. "Choose which missionaries you will pray for, and which ones you will pray for on certain days. Write them down. Learn about the missionaries you have chosen and about their needs—from Baptist state papers, mission magazines, and letters. Pray specific prayers. And then let the missionaries know that you are praying for them."

### On furlough

"How to pray for missionaries on furlough" was taken up by Gloria (Mrs. Tom) Thurman, missionary to Bangladesh.

She told about a youngster who was asked, "What do you want to be when you grow up?" and he replied, "A missionary on furlough—work four years and get a year's vacation!"

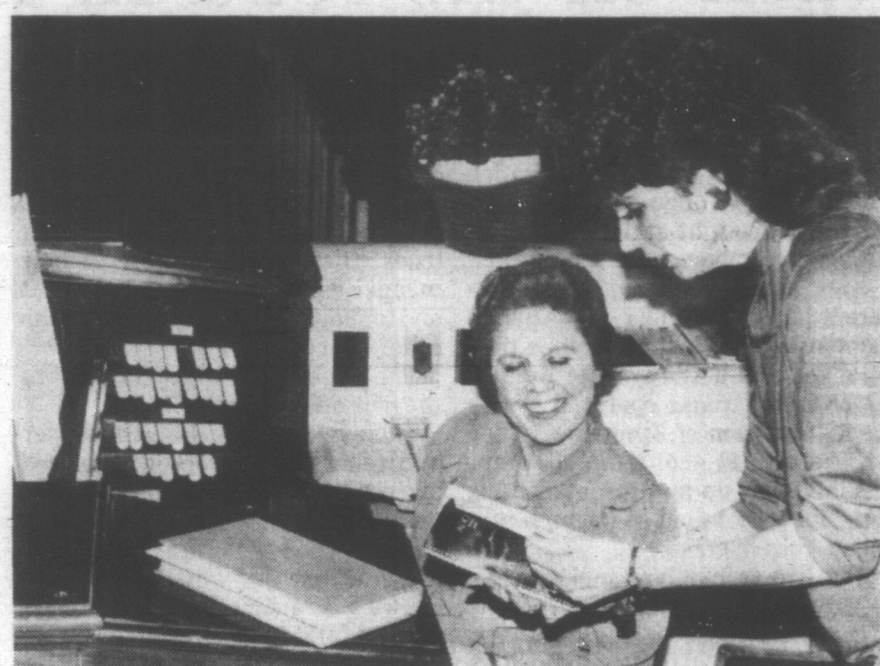
But it doesn't work out that way. Missionaries on furlough are usually as busy, or even busier, than when they are on the field.

Mrs. Thurman said, "Pray that we may have the wisdom in accepting and refusing engagements." (The phone rings a lot, and they have many things on their calendars. They want to go to every place they are asked, but that's an impossibility).

"Pray that we will know which engagements and how many to accept—that we will not try to spread ourselves too thin. Pray that we will be good stewards of our time."

"Pray that we will be willing to share honestly, that we will open the doors of our hearts and let you look in."

"Pray that we will be more sensitive to the needs of our families." She said that her husband's father had a heart attack last year, and prayed that he might live until Tom and



Ellen Roweton, right, musician from Bolivar, Mo., guest singer at the WMU convention, confers with Mary Simmons, organist. Mrs. Simmons of New Orleans is a former missionary to the Philippines.

Gloria came home. He did. And they, because of a rare cancellation of a speaking engagement, were with him the afternoon he died.

"Pray that we might have wisdom, patience, faithfulness, and love as we try to be good stewards of that with which we have been entrusted."

### Retired

"How to pray for the retired missionary" had been assigned to Georgia Mae Ogburn. "I don't like the word 'retired'—'emeritus' is better," she said. After more than 36 years as missionary in Chile, she retired, and had to decide where to live. Though First Church, Meridian, had sent her out, many of her family members had died since then. But she still had friends in Meridian and chose to go there. But where would she live? Friends in Chile asked, "Why are you going? We need you here." Asked to speak at the Baptist seminary commencement in Chile—a first for a woman—she postponed leaving for a week or so, until after that event.

She asked her brother if she could leave her trunks on his porch while she searched for an apartment. The only piece of furniture she sent home from Chile was a cedar chest, and "it got busted up on the way." The first few days back in Mississippi she spent repairing the chest and putting casters on it.

When she was teaching a class of women (50 to 54) she said, the class kept getting bigger and bigger because none of them wanted to "go up"—for that next class, they thought, seemed like "the end of the road." But, Miss Ogburn said, "Though some folks think of retirement as the end of the road, it is not that. It is just a new location."

She listed some prayer requests for retired missionaries. "Pray for us as we serve." (She works in three WMU groups in First, Meridian; teaches Sunday School, takes part in a rest home ministry, and tells mission stories to the 4's and 5's).

"Pray that the Lord will lead us to the place he wants us to be."

"Pray for comfort in times of loneliness. Many of our friends are still in the countries we left. Pray that we

may have friends with whom we can share our thoughts.

"Pray for our health."

"Pray for us in times like when we plan ahead for our own funeral arrangements."

"Pray that we won't have mechanical troubles—that our cars will hold up! (Her car is nine years old, she said. It needed a body job, the mechanic told her, but still has a good motor.) Retired missionaries are like that car, she indicated. A body job might be needed, "but the Spirit is still there and keeps us running!"

### Service interrupted

"How to pray for missionaries when their service is interrupted"—some pointers on this were provided by Delores (Mrs. Bob) Magee, missionary to Colombia. She and her family are living in Hattiesburg while her husband is studying for his doctorate in music, at University of Southern Mississippi.

"We often want to mention large and idealistic prayer requests," she said, "when we need to ask for practical things." One time a woman had told her she was praying for her "in the traffic" in Colombia. At first she thought that not a valid item for prayer, but as she thought of it, she realized that really was a need.

When missionaries' service is interrupted for further study, or because of illness, or for some other reason, she said, "We need prayer for adjustment to the stresses of moving. We need prayer as we search for a place to live. Do we need to buy a car? Will we rent a house? or an apartment?"

"Pray for our children, for their lives will be affected, too. Pray that they will be able to adjust to the many changes."

"Pray that we will be able to buy winter clothes. After four years in the tropics, the old ones may have been eaten by the moths!"

"Pray for our spiritual support first—that this will be a positive time for us. Then pray for our physical, emotional, and material needs to be met."

"As we pray, we can claim the promise in Romans 8:28:



Indy Whitten, missionary to the Canary Islands, was one of three missionaries who led prayer breakfasts during the WMU Convention. The others were Gloria Thurman, Bangladesh, and Georgia Mae Ogburn, emeritus, Chile.

## Retirement funds boosted

Southern Baptist church and agency personnel participating in the retirement plans administered by the Annuity Board received a substantial boost in their retirement income account earnings in 1983, according to an Annuity Board announcement.

According to year-end financial statements, the board earned \$145 million in investment income.

Interest credited to accounts for those persons investing in the Balanced Fund equalled an effective annual rate of 17.20 percent. A mixture of fixed-income assets and common stocks, this fund has yielded 11.91 percent compounded annually since 1977.

The Variable Fund, with investments primarily in common stocks, had a year-end value of \$4.16 per unit compared with \$3.41 at year-end 1982.

Persons who designated their retirement income account contributions to the Fixed Fund earned 11.30 percent in 1983.



At the luncheon for parents of missionaries: At left are Cornelia Leavell, Starkville, missionary emeritus, Hong Kong; Ossie Lou Lewis, Starkville, grandmother of Mr. and Mrs. Eddie Graves, missionaries to Chile, now in language school in Costa Rica; and Mrs. Marvin Bond, Starkville, former missionary to Hong Kong, author of *BLANCHE*

GROVES OF CHINA. In foreground at right is Mrs. Guy Henderson, pianist during the convention, and a former missionary to Korea and the Philippines. Beside her are Doris Murphy, Clinton, and Margaret Lou Gillespie, Hattiesburg.



# Old driver, new relief truck back on the road in Zimbabwe

By Rodney D. Bell

SESSAMI, Zimbabwe (BP)—Kilian Sibanda is back on the road in a new 10-ton truck, delivering cornmeal weekly to stave off starvation among 30,000 Tongo people in Zimbabwe's drought-stricken Gokwe area.

Five anti-government dissidents temporarily sidelined the African Baptist layman last May when they attacked and burned one of the two 10-ton relief trucks operated by the Baptist Mission of Zimbabwe. They also stole \$1,400 from Killian, roughed him up and threatened his life. But they failed to frighten him away from his task.

The two trucks now make twice-weekly trips, carrying about 40 tons of cornmeal, some for sale at cost and some for free distribution in the first

phase of Southern Baptists' massive "People Who Care" project in Zimbabwe.

The poverty-stricken Tonga residents of Nenyunga and Simchembu take particular pride in the new truck. They raised \$108.45 from their meager resources to help replace it and to show their appreciation for the relief effort.

The original truck cost \$35,000, but the new one cost only \$30,000.

To save Southern Baptist hunger and relief funds, workers repaired and repainted the bed of the old truck and fitted it onto a new cab, which came into the country duty-free under a new agreement with Zimbabwe's Ministry of Lands, Resettlement, and Rural Development.

The agreement allows free entry of

equipment, materials, and supplies for the proposed four-year project which the missions and Louisiana Baptists are conducting to help restore the drought area. The project includes development of medical and community health clinics, grain-grinding mills and storage facilities, agricultural development, evangelism and church development, well digging, dams, road repair, and cooperative stores operated by the Tonga.

The relief trucks now are marked with a "Baptist People Who Care" logo, which workers hope will help protect them from attack.

(Rodney D. Bell, a Southern Baptist journeyman, is mass media assistant at the Baptist Communications Center, Harare, Zimbabwe.)

## Names in the News

Harvey Ellis, son of Mr. and Mrs. Gowan Ellis of Noxapater, surrendered to the youth ministry and was licensed March 4. He is a junior at Mississippi College, where he serves as student body attorney.

E. C. Tucker has resigned as pastor of Mars Hill Church, Winston County, and is moving to his home at Rt. 4, Box 190, Forest, Miss. 39074. He is available for pastorate, full time or part time, or in interim or supply preaching. His phone number is 625-7719.

Gary Carter, son of Mr. and Mrs. Edwin Carter of Jackson, was ordained Feb. 5 at his home church, Parkway, Jackson. He is a graduate student at Mississippi College and is on the staff at Easthaven Church, Brookhaven, as youth pastor and assistant pastor. Carter plans to enter New Orleans Seminary this fall.



Carter

The whole trouble is that we won't let God help us.—George MacDonald



SHILOH CHURCH, WINSTON COUNTY, recently honored three of its senior members whose life spans now total 289 years.

Henry T. Goodin was 100 on March 6. The church gave him a cake. Individuals, Sunday School classes, and the church sent cards, letters, and a tape wishing him 'happy birthday. He was born in Winston County in 1884. His wife died in 1968. They had three children, four grandchildren, and seven great-grandchildren. Goodin, senior deacon at Shiloh, was at church on Sunday, March 18.

Thomas Jefferson Sanders was 97 on Mar. 2. He and his wife had been married 61 years when she died. A Christian since age 24, he has been a member at Shiloh since 1979.

Mrs. Leda Mayo was 92 in September, 1983. She and her husband, John Mayo, who died in 1958, had four children, 21 grandchildren, 44 great-grandchildren, and 20 great-great-grandchildren. She has been a member at Shiloh since she was baptized there at age 17 and was faithful in attendance until bad health hindered her attendance last year. She and Mr. Sanders also received cakes.

Above, Henry Goodin, left, and Jeff Sanders wish each other happy birthday.

## Staff Changes

David L. Sellers is the new pastor at First Church, Collinsville. He goes from Magnolia Street Church, Laurel, where he served four years.



Sellers is a graduate of Mississippi College and holds a doctoral degree from New Orleans Seminary.

Timothy Webb has resigned as pastor of Sylvarena, Copiah Association, to become a military chaplain.

Willie Wright has resigned as pastor of Gatesville, Copiah Association, to become pastor of Robinhood Church, Brandon.

Flora Church has named Charles L. Bufkin, Jr. as activities director. A student at Hinds Junior College, he



was formerly assistant minister of music and youth and worked with children's church and children's choir at Grace Church, Vicksburg. Bufkin and his wife, Delores, have a month old daughter, Charlie Ann. Steve Jackson is pastor at Flora.

Robinhood Church, Brandon, has called M. William Wright as pastor. He began his leadership as of March 1. Wright, his wife, Martha, and their four children are from Wesson.

Carl M. White, his wife, Frances, and their three children were welcomed to the Ingomar Church, Union County, with an old fashioned pounding recently. Carl moved from the pastorate of First Church, Sumner. He is a graduate of University of Southern Mississippi and Southern Seminary. His hometown is Jackson.

### Lottie Moon

Lone Pine Church, Canton, set a Lottie Moon goal in 1983 of \$400.00. The goal was not met, so the church agreed to give the remaining amount from its budget, states the pastor, Robert Jones of Florence. Jones also serves as a chaplain at the Mississippi Baptist Medical Center in Jackson.

Charles Dill has resigned the pastorate of East Corinth Church, Corinth, to accept a call as pastor of Lamar Heights Church, Memphis. April 1 will be Dill's last Sunday at East Corinth.

## Gambling advertising bill draws Baptist opposition

By David Wilkinson

WASHINGTON (BP)—Sen. Paul Laxalt, R.-Nev., has introduced legislation in the U.S. Senate which would allow interstate advertising of state-operated lotteries and casino gambling.

The proposed legislation drew immediate criticism from a Southern Baptist ethicist who has led recent opposition to legalized gambling.

Larry Braidfoot, director of Christian citizenship development for the Christian Life Commission, said Laxalt's bill would "declare open season for the gambling industry's marketing specialists."

Laxalt, who in the 1970s was part owner of a family-owned casino in Carson City, Nev., is chairman of a Senate subcommittee which has held hearings on the bill. According to a Laxalt aide, the purpose of the bill (S. 1876) is "to clarify some constitutional problems" in current legislation.

But an aide to Sen. Chic Hecht, R.-Nev., the only other sponsor of the bill, told Braidfoot the intent is "to allow casino advertising." The spokesman explained casinos now "can advertise the hotels, the entertainment, but not the gaming."

Although related primarily to

casino gambling, the proposed legislation "would appear in effect to allow interstate advertising of all gambling sponsored by a state," Braidfoot pointed out. The bill also deletes a provision allowing gambling across state lines only if the adjacent state has legalized gambling.

(Wilkinson writes for the Christian Life Commission.)

Satan gilds the present, but hides the future.—Hugh Farmer

### Church plans Solie Smith Day

Sollie I. Smith was elected, effective March 1, pastor emeritus of Superior Avenue Church, Bogalusa, La. He was pastor of that church for 16 years, from March, 1959, until his retirement in March, 1975.

The church has set aside April 29 as "Sollie I. Smith Day," commemorating this occasion. He will be honored in the morning worship service which will be followed by dinner on the grounds.

Prior to going to Bogalusa, Smith was pastor of Center Terrace Church, Canton. Upon his retirement he moved to Henleyfield, Miss., where he still lives, preaching in churches throughout Mississippi and Louisiana.

The church has extended an invitation to Mississippi friends of Smith to be present for the special day.

## C. Vaughn's mother dies

Mrs. Annie Vaughn, 89, died March 16 at Crossgates Nursing Home in Brandon, where she had been for almost six years. She was the mother of Chester Vaughn, Jackson, program director, Mississippi Baptist Convention Board.

Funeral services were held Sunday, March 18, at the Forest Lawn Funeral Home, Leeds, Ala. Burial was in Mrs. Vaughn's native St. Clair County, Alabama, in Moody Cemetery.

Survivors in addition to Chester Vaughn are another son, Charles Vaughn, of Tuscaloosa, Ala.; two grandchildren, Jim and Harriet Vaughn of Jackson; three sisters; and one brother.

### Pastor's wife dies

Mrs. Lena Webb Nicholass, 51, died March 17 at her home in Clarksdale. Services were at 10:30 a.m., March 19, at Union West Baptist Church, Lafayette County.

Mrs. Nicholass was a member of Cherry Street Baptist Church in Clarksdale and a retired school teacher.

She is survived by her husband, Wesley Nicholass, pastor of Cherry Street Church; daughter, Mrs. Susan Blanchard of Leland; sons, Robert Lee Nicholass of Jackson, William Ray Nicholass of Oxford, and Roger A. Nicholass of Whitney, Tex.; mother, Mrs. Pauline Webb of Oxford; three sisters; five brothers; and three grandchildren.

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# Board okays plans to work with Australian Baptists

Thursday, March 29, 1984

BAPTIST RECORD PAGE 11

RICHMOND, Va. (BP)—Australian Baptists will receive short-term help from special project workers and partnership volunteers under a working relationship approved March 13 by the Southern Baptist Foreign Mission Board.

The board emphasized that Baptist work is well developed in Australia, with more than 54,000 members in almost 700 churches, and said it will provide assistance only as requested by individual state Baptist unions.

The first request, from the Baptist Union of New South Wales, calls for two church starters and a youth worker for short-term assignments with Australian pioneer pastors in the Sydney area. One of the church planters will assist in the inner city and the other in the suburbs. The youth worker will develop counseling and outreach ministries.

Just three months earlier the board established fraternal relations with neighboring New Zealand Baptists.

In other actions the board approved 12 new missionaries, reappointed four others, and announced the start of a new missionary enlistment department headed by former

missionary John David Floyd, a vice president of Mid-America Seminary, Memphis, Tenn.

The new missionaries include five couples and two women who will serve in seven countries. They were appointed in a service at Monument Heights Baptist Church, Richmond.

Vice President Harlan E. Spurgeon said Floyd's appointment will be effective April 1. As director of the new department, Floyd will seek to expand the board's efforts to find more preachers willing to be evangelists and church developers overseas. He and his wife, the former Helen Ruth Nutt, were missionaries to the Philippines from 1965-76.

Herman Hayes, career enlistment consultant since 1978, will be a consultant in the department.

Board President R. Keith Parks said Floyd's addition to the staff in no way alters the board's policy on qualifications for missionary appointment. Missionary candidates whose jobs require a seminary degree must be graduates of a Southern Baptist seminary or have earned a degree from an accredited seminary followed by a year of study at one of the

six Southern Baptist seminaries.

This policy also applies to graduates of Mid-America, where Floyd, as professor of missions, has been influential in encouraging many to consider a missions career. Mid-America, though accredited and largely teaching Southern Baptists, is not officially linked to the Southern Baptist Convention.

Board members also heard a report that \$1,691,589 in hunger and relief donations were released in February to help meet human needs around the world.

Sam James, missionary orientation and furlough director, said work on the Cauthen Missionary Learning Center near Richmond is near completion, with the first groups scheduled to arrive for orientation in April. The board closed its final missionary orientation program at Callaway Gardens, Pine Mountain, Ga., in March.

The board will hold its April meeting in Biloxi, Miss., where Mississippi Baptists hope to fill the 11,000-plus seats of the Gulf Coast Coliseum for a missionary appointment service April 10.

## Devotional A growing Christian

By Armond D. Taylor, pastor, Summerwood, Olive Branch  
2 Peter 3:18a

The Bible has much to say about spiritual growth. It is a sad experience to see a child that never grows physically or mentally. It is equally tragic to see Christians who never grow beyond the baby stage (1 Cor. 3:1-3).



Taylor

An individual may make three decisions related to growth. He can decide not to grow. He can decide to maintain status quo. He can decide to grow. Unfortunately, many Christians are not growing.

The Apostle Peter admonishes us, "To grow in grace (spiritual strength) and knowledge (understanding) of our Lord, Jesus Christ." What are some characteristics of a growing Christian?

First, a growing Christian is one who has had a personal saving encounter with Jesus Christ. He has been born again by the spirit of God and is on his way toward spiritual growth. Have you had this experience? It can be yours by personal faith in Christ.

Second, a growing Christian is one who refuses to rest on the laurels of the past. I once knew a lady who was the proud possessor of a five year attendance pin. She based her entire spiritual growth on that experience. She once was growing, but not now. I don't believe God is interested in our past accomplishments. He is interested in what we are doing now. I urge you to update your Christian experience. If you sit back, your spiritual life will grow stale.

Third, a growing Christian is one who is continuously learning. Peter said, "But grow in knowledge and understanding." We grow through prayer, Bible study, and church attendance.

Fourth, a growing Christian is one who shares his faith daily. A growing Christian is a witnessing Christian. We witness by what we say, what we do, and what we are. Are you a growing Christian?

## Just for the Record



Groundbreaking ceremonies were held recently at First Church, Madison, for a new sanctuary which will seat 950 people, and a new children's building with a capacity of 450. Projected completion date is May, 1985. Shown participating in the ceremony are: Front row; Dan Burt, chairman of deacons; James Richardson, pastor; Doug Burt, Building Committee chairman. Second row: Richard Lister, Ken Jacobs, James Hodges, Patsy Tolleson, Linda Blissett, Ralph Hamil, and Mike Carpenter. Third row: Tom Sanderson, Dan Hall, Bill Warren, and Hartley Fairchild.



CALVARY CHURCH, BELZONI, held a note burning ceremony on Feb. 19 to celebrate payment of the last installment on the church building, which was built in 1969. Left to right are Ed Bankston, Bobby Hawkins, Charlie Chisholm, James Allen Duthu, chairman of deacons, Robert C. Ragland, pastor, Jerry Wood, Joel Litton, Dewitt McGee, and Lewis Duthu.



SHORT CREEK CHURCH (TISHOMINGO) RAs were recognized in a special service recently. Front row: Paul Enlow and Chris Trickey received Lad 3 pins. Second row: Tim Holland and Larry Carden received Trailblazer achievement and high achievement awards. Third row: Joe Sheppard and Ellis Floyd are the RA counselors. Floyd is RA director for Tishomingo County Association.

Youth week is being held at Gillsburg Church, Mar. 25-Apr 1. A parent-youth banquet will be held at 7 p.m. Mar. 31 in the church fellowship hall. Terry Sharp, minister of youth at First Church, McComb, will be guest speaker. April 1 is youth Sunday. The youth will be teaching Sunday School, singing in choir, taking up offering, and performing other leadership functions. A goal of 200 in attendance has been set for the Sunday School. Tom Kilgore is pastor, Greg Potts is music-youth director.



SHILOH CHURCH, Winston County, has a new pastorium. The Building Committee included, left to right, Philip D. Mayo, chairman, Henry Bane, Jerry Smith, Bill Stanley, Terrell Mayo, and M. H. Waltmon, pastor. The house was built largely by members of the church, with only \$708 being spent for hired labor. "Shiloh couldn't have a note burning," said the pastor. "The few thousands of dollars borrowed to finish the building came from some members of the church—interest free—and have been repaid." The pastorium, Shiloh's first, is brick veneer, all-electric, three bedroom, two bath, carpeted, with central air and heat. The Waltmons have been living in it for a year.



WOODVILLE CHURCH held a recognition service March 11 for its Acteens. Girls honored were, left to right, Tammy Carter, Teresa McCurley, Rhonda Sharp, Mona Lyn Whitaker, and Cindy Haggert.



## Revival Dates

**Highland, Meridian:** April 1-4; Larry Taylor, full-time evangelist from San Antonio, Tex., preaching; services on Sunday at 10:40 a.m. and 7 p.m.; Mon.-Wed. at 7 a.m. and 7 p.m.; (Taylor, who became a drug addict at age 12, was converted during a revival crusade, withdrew from drugs "cold turkey," and shortly afterward entered the ministry, and has preached in at least 500 revivals); Jackie Hamilton, pastor.

**Hattiesburg, South 28th Avenue Church:** April 1-5; Malcolm Richard, evangelist; Gibbre McMillan, pastor.

**Cleary Church, Florence:** April 8-13; Malcolm Richard, evangelist; Kent Shirley, pastor.

**Main Street Church, Goodman:** April 1-4; Jerry Mixon, pastor, First, Winona, evangelist; Luther Boggan, Goodman, song leader; special music at each service; services at 11 a.m. Sunday, and 7 each evening; James S. Allen, pastor.

**Holly (Alcorn):** weekend revival; March 30-April 1; Phil Glisson, Leawood Church, Memphis, evangelist; Jack Price, pastor; services at 7 p.m. Fri., Sat., 11 a.m. and 7 p.m. Sunday.

**Macedonia (Lincoln):** April 8-11; revival preacher—David Millican, pastor of South McComb Church; revival musician—Joe Chapman, minister of music, Briarwood Drive Church, Jackson; Sunday services—11 a.m. and 6:30 p.m.; 11 a.m. and 7:30 p.m. Mon.-Wed.; dinner on the grounds, Sunday, April 8; covered dish lunch weekdays at noon; Harry Barnes, pastor.

**Four Mile Creek Church:** April 2-8; at 7 each night; Paul Ragland from Myrtle, evangelist; Gilbert Emerson and Bill Britton, sharing in the music; Kenny Goff, pastor.

**Prospect (Perry):** April 15-19; Joe Strahan of First Church, Beaumont, preaching; services each evening at 7; George P. Jones Jr., pastor.

**First Church, Mt. Olive (Covington):** April 1-6; evangelist: John Traylor, pastor of First, Monroe, La. (former pastor of First, Gulfport); directing music: Lonnie Jones of Fort Worth, Tex., native of Scott County, Miss.; Sunday at 11 a.m. and 6 p.m., Mon.-Fri. at 7 a.m. and 7 p.m.; Kenneth E. Walters, pastor.

**Rocky Point (Leake):** April 8-13; Robert Falwell, Meridian, evangelist; Myrna Loy Hedgepeth of Jackson, directing the music; David Wilkinson, pastor.

**Forest Church, Forest:** April 8-11; Brian Harbour, First Church, Pensacola, Fla., evangelist; Tommy Howard of First Church, Leland, guest musician; Charles D. Belt, pastor.

**Concord (Yazoo):** April 1-4; Andy Hamilton, Port Gibson, evangelist; Petie Neely, leading the music; Tommy Bufkin, pastor; Sunday at 11 a.m. and 6:30 p.m.; Mon.-Wed. at 7:30 p.m.

**East Philadelphia:** April 1-6; preacher, Ron Kirkland, Newton; singer, Bob Chafin, Bay Springs; organist, Shirley McKee; pianist, Tommie Hardy; Truman D. Scarborough, pastor.

**Sunshine (Rankin):** April 1-6; at 11 a.m. Sun.; 7 nightly; evangelist H. D. Smith, preaching; Sam Creel, pastor; Bob Coleman, minister of music and education, in charge of music.

**Liberty (Rankin):** April 2-8; Mon.-Sun., nightly at 7:30; Donald Bozeman, pastor at Southside Church, Jackson, to bring the messages; Wayne Crenshaw, pastor; Joe Metts, music director.

**Antioch, (Neshoba):** April 1-4 at 7 each night; Harold Hutcheson, evangelist; Marty McMullen, music director; James Gibson, pastor.

**North McComb Church, McComb:** April 1-4; Sunday at 10:30 a.m.; April 1-4 at 7 p.m.; Charles Freeman, First Church, Atmore, Ala., guest speaker; Eugene Price, minister of music at North McComb, to lead the music; Jan Linton, Baker, La., guest singer Sunday morning and night; Monday night, Baptist Student Union Ensemble of Southwest Mississippi Junior College, to sing; Tuesday night James Bickham, minister of music at East McComb Church, to sing; Robert Fullerton, pastor.

**Mt. Zion (Rankin):** April 1-4; services Sunday at 11 a.m. and 1 p.m.; Kenneth Pickens, evangelist; Billy Bowie, minister of music; John Patterson, pastor.

## Young returns from Germany

Leon Young, director of missions, Lauderdale Baptist Association, has returned from a two-month interim



Young

pastorate at Trinity Baptist Church in Baumholder, West Germany. He was there Jan. 5 - March 7. Trinity is an English language church ministering to the American military community in Baumholder. Young was invited by John Merritt, executive secretary of the European Baptist Convention, to do the interim pastorate, and Lauderdale Baptist Association made it a mission project, organized its leadership to do his work in the association, and then paid his salary and expenses while in Germany.

## Virginia court affirms ruling against Sorrels

MONROE, Va. (BP)—Virginia's Supreme Court has affirmed a decision by the state's industrial commission denying workmen's compensation to Robert W. Sorrels, a paralyzed Mission Service Corps volunteer.

Sorrels had sought the compensation because of automobile accident injuries received April 15, 1980, less than a week after he arrived in Nigeria for a year's service as an accountant. He was paralyzed from the shoulders down in the accident, which took the lives of a Southern Baptist missionary and a Nigerian Baptist.

L. W. Hiner, chief deputy commissioner of the Industrial Commission of Virginia, ruled in July 1982 that no actual employer-employee relationship existed between the Southern Baptist Foreign Mission Board and Sorrels. Hiner held Sorrels was a volunteer, not an employee, but even if there had been such a relationship, Sorrels would not have been entitled to state compensation because all of his work was done outside Virginia.

Later, the full commission upheld Hiner's ruling, but the decision was appealed to the State's highest court. The court's ruling, made March 9, affirmed the order dismissing Sorrels' workmen's compensation claim.

Sorrels, now 32, is a master of divinity student at Southwestern Baptist Theological Seminary, Fort Worth, Texas, and hopes to become a preacher. Before the accident he worked for a Washington savings and loan firm and was a member of Capitol Hill Metropolitan Baptist Church in that city.

Funds donated by people who wanted to help Sorrels were used to buy him a three-bedroom house in Fort Worth and to remodel it to meet his needs. Two seminary students have been sharing the home and assisting Sorrels.

Vinton Koons, president of the District of Columbia Baptist Foundation, which has managed the funds donated for Sorrels, said the foundation also is providing Sorrels a \$400-a-month seminary scholarship. He

receives a comparable amount from Capitol Hill Metropolitan members and a Social Security check. Texas workers who assist quadriplegics have helped in his rehabilitation, Koons said.

The Foreign Mission Board spent more than \$28,000 for Sorrels' medical care after the accident and provided a monthly stipend of \$603.50 until October 1982, when he became eligible for government disability benefits. But the board declined to accept long-term responsibility for Sorrels because he had gone to Nigeria as a volunteer, not as a career missionary, and because all Mission Service Corps volunteers signed waivers absolving the board of responsibility in the event of a disabling injury.

A group called the "Friends of Bob Sorrels" circulated letters criticizing the Foreign Mission Board for not providing more funds. Later, however, Walt Tomme, then associate pastor of Capitol Hill Church, helped bring about a reconciliation between Sorrels and his supporters and the Foreign Mission Board. Tomme later became pastor of the church.

Although the board does not recognize any legal obligation, Board President R. Keith Parks has encouraged Southern Baptists to contribute to the special fund for Sorrels' support. Both board members and staff have been among those who contributed.

## Liberty plans old-fashioned day

Liberty Church, Flowood, in Rankin County, will hold old-fashioned day on April 1. Bible study will begin at 9:45 a.m. and morning worship at 11. Barney Walker will bring the morning message. "Some people will dress in old-fashioned clothes, and others in normal attire," said one of the members. Dinner will be served on the grounds, the women of the church bringing covered dishes. "The Believers" are to sing during the evening worship hour, at 7.

## Olympics coffeehouse renews Sarajevo church

By Evelyn Benfield

SARAJEVO, Yugoslavia (BP)—Their Winter Olympics coffeehouse didn't turn out to be the international ministry Baptist representatives and Yugoslav Baptists had envisioned, but it did rejuvenate Sarajevo Baptist Church.

The church building had been renovated and the coffeehouse set up as a meeting place for Christians, a witnessing point, and an alternative gathering spot for Olympic visitors.

But restrictions on the distribution of invitational leaflets meant the biggest part of the Olympic crowd didn't even know the coffeehouse was open. Word-of-mouth invitations attracted mostly church families, their relatives and friends.

One of those was 20-year-old Mira, which means "peace" in Serbo-Croatian (the major South Slavic language spoken in Yugoslavia). The niece of a member, she spent a lot of time with the group during the 12 days of Olympic competition. At the end of the two weeks, she requested baptism and spoke of being born again.

A Sarajevo dentist who had not attended the church for years participated in the coffeehouse Bible study. As he expressed appreciation for new spiritual insights, he referred to himself as a brother and a fellow believer.

Baptist representatives Tom Stallworth and Jim Smith, who live in

Austria, took medicine to the church's oldest member several times. Olga, 84, was ill, lived alone and had not attended church for some time.

She also was upset because her landlord was threatening to evict her. She lived close to the road to the Olympic bobsled course. During construction of the road, one of the walls of her home was damaged. Her landlord demanded she fix it.

She was overjoyed when Stallworth and Smith gave her money for the repair. They also brought two of her fellow church members through deep snow and up a mountain pass to visit her.

The Baptist ministry started on a

sour note on the Olympics' opening day. Authorities picked up a prominent Yugoslav Baptist and questioned him for three hours. Because Baptists failed to register their intentions before the deadline set by government officials, they were told to collect the invitation leaflets they had distributed and not distribute more.

Even so, the coffeehouse was allowed to remain open and the six-member congregation reaped the benefits. Without a pastor, they had been meeting in a home during the cold winter months. A \$6,000 allocation from the Southern Baptist Foreign Mission Board enabled them to replace the church's heating system and ready the building for worship.

The congregation was not only encouraged but will likely increase. About 20 people expressed an interest in attending services.

Marijan Hlastan, a Yugoslav pastor, has promised to visit Sarajevo and preach for them once a month and to bring along active laymen to assist. Baptists believe the Olympic city of half a million will have a stronger Christian witness than before.

Other Baptist representatives who assisted in the coffeehouse ministry were Charles Thomas, stationed in France; Albert Craighead, Italy, and Paul Thibodeaux, Yugoslavia.

(Evelyn Benfield is the Southern Baptist missionary press representative in Austria.)





## Recipient through several avenues

By David Al Myers

As a missionary with the Home Mission Board, I have the opportunity of being a recipient of the Cooperative Program through several avenues. The indirect help of the Cooperative Program gifts have been instrumental in the initiation of my ministry in Jackson and in strengthening the work. A few examples will help clarify this.

In a joint venture, this association began Christian Social Ministries eight and a half years ago with the financial encouragement of the Home Mission Board and the Cooperative Missions Department of the state convention. Without that in-

ital funding, I doubt this association could have taken this bold step in missions at that early date.

The Cooperative Missions Department, the expression of the Home Mission Board on the state convention level, has offered invaluable assistance to my work during these formative years of establishing Christian Social Ministries locally.

The Cooperative Program has helped fund special projects to strengthen the work. For example, the recent Laser Thrust designed to locate internationals in our area was a partnership effort in manpower and finances with the Cooperative Missions Department. Student summer missionaries have strengthened the summer program. These were funded through the Home Mission Board's student summer missionary program.

Shared expenses have provided me additional training opportunities through the years beyond that which my personal training allocation could have provided. Personnel from the Home Mission Board have been available to counsel and advise me in areas of expanding ministry or program difficulties. The personnel's availability and printed materials provided have not been dependent upon my budget, but are services rendered by the Home Mission Board. These support systems are funded through the Cooperative Program.

I am grateful for the Cooperative Program because it undergirds so many aspects of the Southern Baptist Convention's organization and services, and the Home Mission Board in particular. Because many of these Southern Baptist Convention ministries funded by the Cooperative Program are helpful to my ministry, I am indeed a recipient of these gifts.

David Myers is director of ministries for the Hinds-Madison Baptist Association.)

### *Missionary News*

**Dorothy D. Lott**, missionary to Brazil, has completed furlough and returned to the field (address: Caixa Postal 35, 74000 Goiana, GO, Brazil). She is a native of Sumrall, Miss.

**John Purl Jr.**, missionary to Ghana, may be addressed at Box 400, Accra, Ghana. He is native of Mississippi, born in Kosciusko.

**John and Nell Smith**, missionaries to Indonesia, have arrived in the States for furlough (address: c/o Mrs. Russel May Jr., 301 E. Hillside, Jackson, Miss. 39209). Both are natives of Brookhaven, Miss.

**L. A. Doyle Sr.**, father of C. Donald Doyle, missionary to Guatemala, died Feb. 28 in Ripley, Miss. Missionary Doyle is in the States and may be addressed at 400 North St., San Marcos, Texas 78666.

**James and Gloria Jeanette Hare**, missionaries to Brazil, may be addressed at Caixa Postal 2161, Curitiba 80000 PR, Brazil. He is a native of Gulfport, Miss.

## Woolmarket begins second service

Because of the unusual growth at Woolmarket Church this past year, members have started two morning worship services; an early service at 8:30 and another service at 11.

"We had to do this because our 11 a.m. service was overflowing," states John Sherman, chairman of deacons. "We are still in revival and are seeing people baptized nearly every Sunday. We recently built a new building for education and recreation and already every room has a class meeting in it. Our slogan for this year is 'Let's Do More in '84,' and our pastor, Donnie Guy, and the people at Woolmarket are trying our best to do it. We give our Lord the praise."

## Meadowview furnishes house for missionaries

The deacons of Meadowview Church, Starkville, made the recommendation that the church refurbish and furnish its unoccupied parsonage and list it with the Foreign Mission Board for occupancy by foreign missionaries on furlough. The church voted to do this and planned to have the building ready around July 1, 1984.

The home was listed with the Foreign Mission Board for occupancy around July 1, but around the first of February the church received a call from Roy McKay in Pine Mountain, Ga. Roy and Marsha McKay are missionary appointees to the Philippines and their visas had been delayed. They needed a place to stay and since Marsha is from Starkville, and her brother is a member of Meadowview church, they called to see if they could stay in the house.

"Well, this mountain was turned over to the Lord and the house was refurbished, cleaned and painted on the inside, and completely furnished from donations and the McKays moved in on March 8. The members of Meadowview just praise the Lord for his mighty hand in this missions project!" reports Patsy Parrish.

On Sunday night, March 11, a pouncing was held for the McKays in the Fellowship Hall of Meadowview Church. The McKays have two sons, Joshua, 5, and Matthew, 1.

Thursday, March 29, 1984

PAGE 13 BAPTIST RECORD

# Senate committee approves clergy housing extension

By Larry Chesser

WASHINGTON (BP)—The Senate Finance Committee voted to extend for an additional year a double housing tax break for clergy who owned or occupied their current houses before Jan. 3, 1983.

Tucked in a \$49.3 billion tax bill approved by the committee, the change puts on further hold for some ministers an early 1983 Internal Revenue Service ruling which disallowed mortgage interest and property tax deductions to the extent they were attributable to a tax exempt housing allowance.

A subsequent IRS ruling delayed the effective date of Rev. Rul. 83-3 until Jan. 1, 1985, for ministers who occupied their residence or had a contract to purchase one by Jan. 3, 1983. The Senate committee action would further delay the effective date until Jan. 1, 1986.

Rev. Rul. 83-3 reversed a 20-year-old policy of permitting clergy mortgage interest and real estate tax deductions as well as tax exempt housing allowances. An agency spokesman said the reversal was part of an IRS effort to apply consistently section 265 of the Internal Revenue Code which specifically prohibits double tax breaks.

Some opponents of 83-3 have charged the ruling is not consistent because IRS failed to make the same application to military housing despite recommendation in a general counsel memorandum that it do so.

Other legislation dealing with

clergy housing is pending on both sides of Capitol Hill. H.R. 4548 sponsored by Rep. Stan Parris, R-Va., and S. 2017 sponsored by Sen. Jesse Helms, R-N.C., would exempt both clergy and military housing from Section 265 application.

In other changes affecting churches, the Finance Committee bill would permit certain churches and church-related organizations to treat employees as self-employed for Social Security purposes and would tighten conditions under which IRS may audit churches.

Under the committee bill, churches and church-related organizations who "for religious reasons" opposed payment of employer portion and collection of the employee portion of Social Security taxes would be permitted a one-time, irrevocable decision to treat non-ministerial employees as self-employed for Social Security purposes. This option would be available only to churches not already participating in Social Security prior to Jan. 1, 1981.

The change would mean higher Social Security payments for employees of churches and church-related organizations making this election. Current Social Security rates for self-employed participants is 11.3 percent. For employed participants, the rate is 6.7 percent paid by the employee and 7 percent paid by the employer. Existing law treats ministers as self-employed for Social

Security purposes.

This Finance Committee action came in response to complaints from some church groups that the 1983 Social Security reform package passed by Congress violated their religious freedom by making Social Security participation mandatory for all non-profit groups, including churches.

In a third area, the committee bill would place new restrictions on IRS procedures for investigating and auditing churches.

Existing law permits IRS to examine church financial records only to the extent necessary to determine qualification for tax exempt status and the amount of unrelated business income.

Under the committee bill, IRS could begin an investigation of tax liability only if it had evidence which "led it to reasonably believe that the organization was engaged in taxable activities or did not qualify for tax exemption."

In addition, IRS would be required to provide expanded notice before examining church records and investigations would be required to be completed within two years.

(Larry Chesser writes for the Baptist Joint Committee.)

It is more important to deserve the applause of men than to obtain it.—Thales

Why can't life's problems hit us when we are 18 and know all the answers?

## Brotherhood Commission has continuing studies

By Mike Davis

FORT WORTH, Texas (BP)—The attraction of volunteer groups and how those groups assimilate new members were among topics at the Brotherhood Commission's first ever continuing studies conference.

The conference, held at Southwestern Seminary here, was designed to give professional and para-professional Brotherhood workers in-depth training on how to use psychological, social, and theological insights in involving men in missions.

Five Southwestern professors led the 30 participants in discussions about how persons are motivated to join and participate in groups and talked about some of the dynamics present in existing church groups.

Bob Brackney, assistant professor of social work, listed three major reasons why persons volunteer—they agree with the task of the group, they like people in the group, and they feel the group can satisfy a need. Knowing why people join groups can help in developing the kinds of activities needed for a successful program, he explained.

Fifty to 60 million people volunteer to do something in America each

year, Brackney said, and, "We have to give consideration to the number of people who are willing to work."

David Fite, director of Southwestern's continuing education for ministry department, emphasized learning best takes place in groups. He outlined five stages of a group: orientation, when participants are excited; dissatisfaction, when some participants realize the group isn't going to fulfill their expectations; resolution, when participants really find out what the major task of the group will be; production, when the major task of the group is done, when the group disbands or starts on a new project.

Identifying those other traits of groups is important in developing successful church programs, Fite said.

Ted Dowell, professor of psychology and human relations and director of Southwestern's marriage and family counseling center, said a characteristic of Baptist groups is members tend to care deeply about one another.

(Davis writes for the Brotherhood Commission.)

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# SCRAPBOOK

## Springtime splendor

It's spring again, the earth breaks forth in praises  
The singing breezes kiss the frosty sod.  
The birds proclaim a Hallelujah Chorus  
It's nature's way of serenading God.

The frogs and crickets join the celebration  
The daffodils raise sleepy heads of gold.  
They softly whisper to the dreaming tulips,  
"Awake! come forth with beauty yet untold."

The glowing stars reveal this springtime splendor,  
They're dancing, dancing in the sky above  
As heaven's firmament portrays God's glory,  
And earth displays God's miracle of love.

—Augustine Burch,  
Brookhaven

## Always time

There is always time for serving  
If you really open up—  
If you lend your hands in giving,  
There is ONE to fill your cup.  
"Cast your bread upon the waters,"  
You will surely get it back,  
Keep on giving, giving, giving  
With no thought of keeping track.

There is always time for loving,  
As long as life endures,  
Keep on loving, loving, loving,  
Many hearts need daily cures.  
Waste not a precious minute,  
Time is swiftly getting by,  
You may reach the coldest person  
If you give this thing a try.

A thought for now: If you get a person's love you just about have everything. Love is what makes friendships last, children have happy homes, and marriages work "until death do us part."

—Mildred H. Bell, Grenada

## Beauty

Do not speak to me of beauty.  
You have never seen it.  
I harbor it in my mind  
waiting to release it  
yet I know not how.  
No artist could attempt to  
draw for you the  
beauty I've seen.  
No psychologist could try to  
analyze for you the beauty I've felt.  
No blind man could  
describe for you the  
beauty I've touched.

So how will you know?  
or see?  
or feel?  
or touch?  
Come with me.  
Let me show you.  
My heart is in  
your hands  
as we walk together  
and experience  
together.  
With my help  
you will know beauty.

—Hope Starnes  
Greenville

## L. D. Wood, retired HMB staffer, dies in Texas

CLEBURNE, Texas (BP)—Levi Davis Wood, 75, former assistant director of language missions at the Southern Baptist Home Mission Board, died March 18 in Cleburne, Texas.

Wood, a native of Center, Miss., retired from the HMB in 1974 after eight years in his position with the department of language missions. He was superintendent of missions in the Republic of Panama 1960-65, a period of rapid expansion of Southern Baptist work.

From 1951-60, Wood served as coordinator of language missions for the Baptist General Convention of Texas. He held the position of coordinator of missions for the Lower Rio Grande Valley Baptist Association in

Harlingen, Texas, 1948-51.

Wood completed two terms with the Southern Baptist Foreign Mission Board in Chile where he was administrator and teacher in the Chilean Baptist Theological Seminary.

Wood was a graduate of Mississippi College, Clinton, Miss., and Southwestern Seminary, Fort Worth, Texas. He held student pastorates in Mississippi 1929-33.

Survivors include his wife, Ora, three children and several grandchildren.

Some people are so conservative they think nothing should be done for the first time.

The faith that removes mountains always carries a pick.

# '84-'85 SBC budget looks toward smaller increase

By Craig Bird

NASHVILLE, Tenn. (BP)—The upward spiral in operating budgets of Southern Baptist Convention agencies will slow dramatically in 1984-85.

The annual meeting of this June will consider a national Cooperative Program budget for its next fiscal year of \$130 million, with \$118 million designated as operating budgets for the agencies of the convention.

That compares to a \$125 million budget for 1983-84 (\$114.5 million operating).

"This was more than an agonizing decision—it was gut-wrenching," said John Sullivan, pastor of Broadmoor Baptist Church in Shreveport, La., and chairman of the program and budget subcommittee of the Executive Committee of the convention. He told the February meeting of the Executive Committee, "Our best hope is that everyone will be equally dissatisfied."

To that end, the subcommittee recommended that the majority of the agencies get the same percentage increase over their 1983-84 budgets—2.79. The six seminaries will receive a block amount which equals 2.79 percent, but the funds are pro rated among those schools on the basis of a complex formula, so the increase will vary from campus to campus.

The Foreign Mission Board, which will receive 50 percent of the Cooperative Program budget, was given a 3.06 percent increase over the current fiscal year.

"We certainly don't desire that this (the same increases for everyone regardless of budget requests) become a precedent for future budgets but felt in these circumstances it was the fairest thing we could do," Sullivan explained.

When the program and budget subcommittee met in January to work out the details of the budget, they had known for four months projected income was almost \$21 million below the budget requests from the agencies.

The Cooperative Program operating budget had increased by double-digit percentages in eight of the past nine years, including increases of 18.49 percent for 1983-84, 15.87 percent for 1982-83, and 10.67 percent in 1981-82.

The 1984-85 three percent increase is the smallest in 15 years (1970's was 2.2 percent).

The Cooperative Program isn't the sole source of revenue for the agencies but is the major one. Other revenue comes from endowments, special offerings, literature sales, etc.

The total budget of \$130 million is a record but also is the lowest increase in many years (four percent). The total budget increase is greater than the increase in operating budgets because the capital needs portion of the budget jumps from \$3,340,385 to \$6,874,000. The capital needs portion of the budget is set several years in advance and has already been approved at an annual meeting of the Southern Baptist Convention.

The third section of the budget, the challenge budget, was decreased from \$7,159,615 to \$5,126,000. The capital needs portion cannot be funded until the basic operating needs are fulfilled and the challenge portion cannot be funded until after capital needs.

Agency funding for operations in 1984-85 (followed by the amount requested) includes:

Foreign Mission Board, \$59 million (\$67.86 million); Home Mission Board, \$23,266,977 (\$27 million); Southern Baptist Commission on the American Baptist Theological Seminary, \$234,218 (\$250,650); Annuity Board, \$943,656 (\$1,068,000);

Brotherhood Commission, \$872,625 (\$976,235); Christian Life Commission, \$729,843 (\$903,750); Education Commission, \$435,644 (\$487,370); Historical Commission, \$404,600 (\$603,360); Public Affairs Committee, \$411,436 (\$464,000);

Radio and Television Commission, \$4,947,872 (\$6,554,096); SBC operating (includes Executive Committee as well as budget for planning and holding annual meetings) \$1,681,003

(\$2,316,000); Southern Baptist Foundation, \$250,202 (\$282,472) and Stewardship Commission, \$407,221 (\$475,000).

The seminaries, their allocations and percentages increases (followed by requests) are:

Midwestern Baptist Theological Seminary, 1.53 percent and \$2,032,771 (\$2,402,651); Golden Gate Baptist Theological Seminary, 3.18 percent and \$2,385,849 (\$3,006,010); Southeastern Baptist Theological Seminary, 3.36 and \$3,832,442 (\$4,523,756);

New Orleans Baptist Theological Seminary, 1.96 and \$4,044,974 (\$4,915,534); Southern Baptist Theological Seminary, 2.76 and \$5,180,138 (\$6,114,863) and Southwestern Baptist Theological Seminary, 3.26 and \$6,788,529 (\$8,204,882).

The Baptist Sunday School Board and Woman's Missionary Union do not receive Cooperative Program funds but generate their own revenues by the sale of literature.

(Craig Bird is feature editor for Baptist Press.)

## One congregation prays for 36,000 SBC churches

By Craig Bird

WICHITA FALLS, Texas (BP)—First Baptist Church has launched an effort to pray specifically for each of the more than 36,000 churches which cooperate with the Southern Baptist Convention and for each of the convention's seminaries, mission boards, and agencies during the next five and a half months.

The prayer program was launched March 5 and will continue five days a week, 12 hours a day. Each half hour a prayer partner will be praying for 15 Southern Baptist churches by name. The church has installed two toll-free telephone lines so churches can phone in specific prayer requests and report "spiritual victories."

Morris Chapman, pastor of the 7,600-member church, and a native Mississippian, conceived the idea last December while praying for spiritual revival in the Texas city which sits just across the Oklahoma border. "God reminded me how the few national awakenings in our land had begun with intercessory prayer," he explained.

As he considered how the Southern Baptist convention structure is built around the autonomy of the local church, he was impressed to link those churches in a prayer chain.

The congregation responded enthusiastically, committing both the manpower and the finances necessary to make the idea functional. The 120 volunteers who are maintaining the prayer chain are backed up by scores of other church members who are handling the secretarial duties and filling in when one of the 120 is unable to be there.

The church, which gives 15 percent of its receipts to the SBC unified giving program, the Cooperative Program

(this year that will be \$441,000), also authorized \$10,000 for the two toll-free telephone lines (1-800-PRAY SBC in Texas and 1-800-PRAY USA for the other states) and advertising. Another \$2,000 was spent remodeling a small kitchen area into the prayer room.

Churches will receive postcards some days prior to the time they will be prayed for, so they can phone in requests. First Baptist Church also asked each of the 36,000 churches to pray for their ministry in Wichita Falls.

(Bird is Baptist Press feature editor)

You cannot get anywhere with a clenched fist.

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# Progress pleases inerrantists

(Continued from page 3)

rant in every statement that it makes."

"It is unconscionable for me to be forced to pay to support the propagation of another view," he said, comparing it to asking him to "send money to Russia to propagate communism."

He added he believes the denomination was "rapidly moving toward a day of disintegration" when the inerrancy effort began and warned that "if something isn't done to rectify the inequity it (the Southern Baptist Convention) is going to disintegrate. . . ."

During the symposium, sponsored by the Conservative/Evangelical Fellowship, a group of 25 students at the 1,200-student school, Patterson was asked: "If you have it your way would all seminary faculty be inerrantists or would you allow those who don't feel that way to teach?"

Patterson said "we are 40 million light years away from that," but responded: "If I were personally selecting the faculty . . . yes, the whole faculty would be inerrantists."

"If I were in the position of the presidency of one of the seminaries—which I think is exceedingly hypothetical—my first move would be to replace existing faculty members . . . with folks who have no questions about the full validity of the scriptures," he said.

His second move would be to make chapel programs "vibrant affairs with people coming in to represent primarily that viewpoint." The third would be that no faculty member or staff member "would fail to be a personal soul winner. Dismissal for that would come more quickly than for any other reason. This is the first work as far as I am concerned, and the emphasis on personal witnessing, evangelism and missions would do much to solve difficulties," he added.

He said if he still had people on the faculty "after a period of time who were advocating that the Bible was not entirely accurate, I would try very hard to spend special time with them, to listen to them, but also to persuade them of my view."

Patterson admitted he did not know what would happen "if all that doesn't work. I haven't faced that yet; I don't have that problem at Criswell Center."

Patterson also explained that students at Criswell Center are taught the other major "strands of theol-

ogy," but added: "Very honestly, we provide an evangelical answer to those."

During the symposium, Pressler was asked what his goal in the movement is. He replied that "in some of our institutions there are individuals who undermine the faith of our young people in the complete authority of the scripture."

"My goal," he said, for the Southern Baptist Convention "is that any student who goes to any one of our Baptist institutions comes out with his faith built up, his faith encouraged and as a stronger believer and a stronger witness than when he entered."

## Victims pray for robber after theft

NASHVILLE, Tenn. (BP)—Members of Riverside Baptist Church in Nashville, Tenn., took the Bible literally recently when a man robbed them of \$300 and \$1,000 worth of jewelry.

They prayed for one who "despitefully used" them.

About 30 people had gathered to hear Southern Baptist missionary David Ford tell of his work in Argentina when the robber interrupted the meeting, put a barber's straight-edged razor to the throat of the pastor's wife and took the money and jewelry.

Pastor James Patton said the group then postponed the talk by Ford and prayed for the robber instead. "We are a small church but we try to give away as much money and food to the community as we can," Patton explained. "We feel he (the robber) needs Christ in his life and he needed those material things at this time."

The group was praying before eating when the man entered the only unlocked door in the building. He then walked his hostage (the pastor's wife) around with him with the razor always near her throat, and had her go through the purses and pockets of the others and remove the jewelry and put whatever he wanted in his coat pocket.

Patton, Ford, and an elderly man were the only males in the group. Ford, who is from Missouri, had not been accompanied by his wife.

## Mississippi Baptist activities

- Apr. 1 Launch "Year of the Cooperative Program" (STEW Emphasis)
- Apr. 5 New Staff Orientation; Baptist Building; 9:30 a.m.-4 p.m. (MBCB)
- Apr. 6 Young Musicians' Adjudication; Woodville Heights BC, Jackson; 7-9:30 p.m. (CM)
- Apr. 6-7 GA Mother/Daughter Weekend for Grades 1-3; Camp Garaywa; 4 p.m., 6th-1 p.m., 7th (WMU)
- Apr. 6-7 Singles' Retreat; Main Street BC, Hattiesburg; 7 p.m., 6th-4 p.m., 7th (CAC)
- Apr. 7 State Young Musicians' Festival; Mississippi College, Clinton; 9 a.m.-2:30 p.m. (CM)



## Casting the net

AMOS BAROLI casts his net to collect fish on a farm directed by the Baptist Mission in Bangladesh. In a country chronically afflicted with poverty and food shortages, Southern Baptist missionaries use these ponds to raise fast-growing fish for food and demonstration purposes for

rural and village people. Southern Baptist missionaries around the world use Southern Baptist hunger gifts on similar farms where they teach local people how to produce more and better food. (BP) PHOTO by Don Rutledge

# New York City church hopes for creative financing in big buy

By Jim Newton

NEW YORK (BP)—Metro Baptist Church has signed a contract to buy a church building in the Times Square area of Manhattan for \$1.75 million, and is seeking "creative financing" to close the deal May 1.

"We couldn't ask for a better location or a better building for the money," said Metro Pastor Gene Bolin.

The building, constructed in 1912 as a Polish church, is now owned by Daytop Village, Inc., and used as a halfway house for former drug addicts. It is located at 408 West 40th Street near Ninth Avenue adjacent to the Port Authority bus terminal.

The site is four blocks from Times Square (corner of 42nd and Broadway), one block from a proposed merchandise mart, and three blocks from the new NYC Convention Center.

If Metro is able to come up with the financing to buy the property, it will be the fulfillment of a long-time dream for an identifiable Southern Baptist worship center in mid-Manhattan, said R. Quinn Pugh, executive director of the Baptist Convention of New York and former executive director of the Metropolitan New York Baptist Association.

Bolin said he and other church leaders had been in contact with several pastors of key SBC churches, and by mid-March, almost \$500,000 had been pledged, most in long-term commitments.

Metro is seeking to raise \$200,000 from among its own members. Bolin said he hopes other more affluent churches in the SBC will respond to

the dream, and that by the closing date on May 1, the church will have raised \$1 million, including \$875,000 in cash. Several churches in Texas and in Atlanta, which is linked to New York as a sister association, have pledged sums ranging from \$30,000 to \$50,000 to help Metro buy the property, Bolin said.

He added when the church moves into the building, it will belong not just to one congregation, but to the entire Southern Baptist Convention.

In signing a contract to purchase the property, Metro put down \$100,000 in earnest money. Bolin said he and other church members had contacted financiers who would back a loan from a commercial lending institution provided Metro can prove it can pay back the loan.

The current owners have agreed to finance \$875,000 of the purchase price on a 15 year mortgage with a balloon note at the end of five years, starting at 13 percent interest.

Daytop Village, which owns the building, has outgrown the facility and is moving to new facilities in the Queens area of New York.

"The building is in A-plus condition, and we could move in and start using it immediately without major remodeling," Bolin said. "All we will have to do is get a piano and move in folding chairs."

Currently, Metro Baptist Church is renting the third floor of an office building owned by Metropolitan New York Baptist Association on 72nd Street in Upper Manhattan. About 125 attend worship regularly. "We have completely filled our current

space, and there is no room for the church to grow," Bolin said.

Currently, there are only four churches in the area—two synagogues, one Catholic and one Seventh-day Adventist church—Bolin said.

The building has a full basement with a fellowship hall including a theater stage and fully-equipped institutional kitchen. Bolin said the facility would enable Metro to expand its "soup kitchen" ministry, which now operates only on Saturday, serving about 100 persons each week, and develop a community theater ministry.

The main floor, which includes a balcony for a proposed Southern Baptist visitor center, would provide space for Metro's senior citizen ministry and a sanctuary seating 600 people.

The second floor of the building would be used for Christian education space, released-time religious instruction for public school students, day care for preschoolers, a medical clinic, clothes closet, and food pantry, Bolin said. He added the church hopes to develop an urban training center for seminary students in cooperation with the denomination.

The floor would provide apartments and dormitory-type rooms for volunteers, US-2 missionaries, Mission Service Corps volunteers, seminary interims and students involved in the urban training center.

(Newton writes for the Home Mission Board.)



## Uniform

## The way of the servant

By Robert Earl Shirley, pastor, Parkway, Tupelo  
Mark 10:32-45

The setting for our lesson this week has Jesus pausing as he makes his way up to Jerusalem to come aside with his disciples to prepare them for what will happen there. It is a dramatic scene as he walked before them deep in thought concerning that which he must face. Though they did not understand all that was involved, those who followed him sensed the tenseness of the moment and were filled with amazement and fear. Mark records three occasions when Jesus predicted his suffering and death and each time, the disciples reacted as though they had never heard his words before.

This is probably explained by the fact that one often refuses to hear and believe that which may shock or hurt him. The details that Christ gave of his approaching death are those that one might expect at an execution, but they indicate to us that he was conscious of what awaited him in Jerusalem and what his mission on earth was to be. Jesus' reference to himself as the Son of Man is taken from the book of Daniel and identified him with the Messiah but avoided the term itself and the confusion that it was causing among those who expected an earthly king or a political ruler.

The Son of Man came to seek and to save the lost, and it is in that capacity that he must be accepted. The tendency of people of all ages to see the

dark side of life while failing to see the good is seen in the fact that the disciples apparently totally ignored his prophecy that he would rise again.

**The request (10:35-37).** While Jesus was explaining the dreadful future that awaited him, his disciples were thinking only of themselves. Thus, James and John come to him with the request that they be given the places of most importance when he came to his kingdom. Such a desire could pertain either to this world or the next, but it is obvious that their concept of his kingdom was still this worldly. They longed to be high ranking officials such as members of his cabinet.

There is nothing wrong with ambition, and God certainly expects each of us to do the very best that we can with the talents and opportunities we have been given. However, one's motives and attitudes are also important. All of us might well hear Jesus say in response to our prayers, "You know not what you are asking." We are fortunate that he frequently refuses to answer in the affirmative our insincere, selfish, and unthoughtful requests.

**The answer (10:38-45).** When Jesus asked if they could drink of the cup that he drank of and be baptized with his baptism, he was referring to the suffering and death that awaited him. Acts 12:2 tells us that James

was actually killed by Herod and John was also to know his share of suffering although he escaped martyrdom.

Jesus' next words gave a principle that is true in every area of life. Greatness is earned, not given. The greatness that the world recognizes is fickle and can be taken away by the fluctuations of the stock market or the prevalence of a wild bit of gossip.

The inner circle of Peter, James, and John were all to declare their unconditional faithfulness without realizing that there is always a cost to be paid, but all three were to ultimately pay that price and gain a greatness that shall last forever. In the eyes of the world, they were failures, the Catholic church canonized them as saints, but their greatness was earned by their commitment to Christ.

In the final words of our lesson, Christ gave a summation of his mission and purpose. Jesus is the fulfillment of the "suffering servant" prophecies of Isaiah as he came not to be ministered unto, but to minister, and to give his life a ransom for many. A ransom is the price paid for a slave, and he paid on the cross the price of our redemption. If he laid down his life for us, should we not then surrender in service our life to him? Only in the giving of our life will we find the true meaning of living.

## Prejudice, pressure

By Gerald P. Buckley, pastor, Parkway, Natchez  
Mark 14:53-15:15

This lesson begins a four session unit on the trial, crucifixion, death, and resurrection of Jesus Christ. A careful study of the prejudices and pressures Jesus faced at the close of his earthly ministry can help us face similar pressures. Seeing how Jesus responded can offer inspiration to us as we face people pressure.

Pressure is something every person must face. Youths are keenly aware of peer pressure in their complex growing process. However, the temptation to yield to pressures does not pass away with age. Adults also are strongly influenced by peer pressure, social pressures, and prejudice.

#### I. The prejudice and pressure of religious leaders (Mark 14:53-64)

After his arrest Jesus was taken to the house of the high priest. There the Jewish leaders soon gathered. They made a strong effort to find something against Jesus that would be sufficient to condemn him to death. This was not a gathering to find out the truth and come up with a right decision. These Jewish leaders knew from the outside what they were going to do. They just had to find some evidence to support it. These efforts were in vain. Many false witnesses volunteered, but they contradicted each other.

Finally, the high priest stood up before the group and asked Jesus what he had to say for himself. Jesus remained silent. The high priest then asked Jesus if he were the Messiah. Jesus replied that he was. This was the evidence that Caiaphas was looking for. He tore his clothes as a sign of mourning and an expression of horror. Caiaphas must actually have been elated at this point, for he now had the evidence he needed. The confession of Jesus was labeled as blasphemy. The high priest turned to the other leaders for their decision. The vote against Jesus was unanimous: he should be put to death.

There is much food for thought in the silence of Jesus. There could be no more impressive picture of the dignity of Jesus. It is a picture of the superior power of silence over words on many an occasion. This silence is a warning against allowing the energy which might have gone into positive ministry to be drawn off into defense.

Is there anything more ugly than religious prejudice? Jesus had cleaned the Temple and hurt the pocketbook of the high priest. He had shaken the religious foundations. Therefore, the leaders made a concerted effort to destroy this great religious disturber. History reminds us of the Inquisition when Christians were stirred by the question of how to punish heretics. May we be careful about being judgmental toward those whose viewpoint is different from ours.

#### II. The pressure of public opinion (Mark 15:1-15)

After Jesus was abused according to the custom, he was bound and taken before Pontius Pilate. Pilate was the Roman governor. He was widely known as one who was ruthless, cruel, vindictive, and hated the Jews deeply. He was not interested at all in yielding to the demands of the

Jews, but the pressure of a possible riot was more than Pilate could take. All four of the Gospels are unanimous in their conclusion that Pilate did not think that Jesus was guilty, but he bowed to the pressure of taking the easy way out of a situation. Although he tried to avoid it, Pilate yielded to the pressure and handed Jesus over to be crucified.

Pilate took the line of least resistance because he wished to please the crowd. It is a sad moment in the life of any person when he tosses aside integrity because he wants to please the crowd. This is a temptation that confronts a Christian again and again.

The politician, wishing to satisfy his public, avoids a clear-cut stand on a controversial issue. He is more concerned with his standing in the polls than in standing on what is right. The businessman is tempted to cut corners because his competition has.

The need for additional revenue to operate state government is putting pressure on our elected leaders. Some advocate that we adopt a lottery or other gambling methods to raise needed money. How will your representatives respond to this pressure? Will they allow gambling and all that comes with it to invade our state? Will backs be turned on those whose lives will be damaged by such a corrupting influence? We need elected officials with backbone enough to resist the pressure of the gambling crowd.

It was customary to scourge a victim before crucifying him. This was a merciless ordeal. With his back bared, Jesus was fastened to a post. The whip was made of leather thongs. In the end of each one was a piece of bone or metal. The lashes dug out chunks of flesh. After this cruel ordeal, Jesus was turned over to be crucified. Jewish prejudice put such pressure upon Pilate that he went the limit in injustice to satisfy a mob thirsting for blood. Pilate had to decide what to do with Jesus. Every person today must also decide what he will do with Jesus.

## Bible Book

## Judgment against Israel

By Bill Causey, pastor, Parkway, Jackson  
Amos 1:1-2:16

Amos was a native of Tekoa, located in the desert of Judah, approximately twelve miles south of Jerusalem. And though he was from the Southern Kingdom the call of God to him was to preach in Israel, The Northern Kingdom. His prophecy against Israel came during the time of the reign of Jeroboam II who, like the first Jeroboam, son of Nebat, deliberately encouraged the practices of the fertility cults (II Kings 14:24, 25). He paganized the worship of Jehovah by mixing aspects of pagan worship. It was a time of prosperity in the land, though the poor were being oppressed. The social structure, while economically secure, was characterized by all forms of immorality and injustice. The words are Amos' own words of condemnation of these evils.

#### I. The call of Amos (1:1 and 7:14-15)

Amos wants all to know that he was not of prophetic family (7:14), but was a layman until God laid his hand upon him. He was primarily a sheep herder. The word sheep that is used here does not refer to ordinary sheep, but to a dwarf sheep that was widely known for its very fine wool. This vocation was supplemented by tending sycamore fruit which was a kind of low-grade fig. This fig had the peculiarity of having to be punctured to release excess fluid before it would ripen.

The direct call of God conscripted

him into prophetic service by certain visions of compelling force. The time of his call, in addition to the known reigns of the kings of Judah and Israel, was two years before a particularly notable earthquake. This same earthquake seems to also be mentioned in Zechariah 14:5. This places him directly in line with other prophets who report direct revelations from Jehovah.

#### II. The message of Amos to the nations (1:2-2:16)

This section begins with his envisioning God as a lion roaring from Zion (and Jerusalem). A caring shepherd already knew that when he heard the roar of a lion that the lion had already pounced upon its victim.

God's message to the nations all begin in the same way: "for three transgressions . . . and for four." These numbers are symbolic rather than literal. "Three" would be a complete, full measure, as if to say that would be the limit. But God's patience has gone even beyond the limit to "four." For that reason he will not turn back their punishment.

The next repeated phrase is "So I will send fire" (v. 4 and in all others except the judgment on Israel). It means destruction and judgment as in war when the flammable parts of a city's defenses were on fire by the enemy. The city's defenses then became useless. To resist the judgment of God at this point would be useless, for God has judged the entire region

to have gone so far into sin that there is no revoking his impending punishment.

In the first pronouncement, this judgment is pronounced on Damascus, which stands for the whole nation of Syria. The "house of Hazael" was the Syrian dynasty founded by Hazael and continued in his son Ben-Hadad. Their sin included dragging heavy sleds with spikes over the bodies of the fallen people in Gilead in an act of unspeakable cruelty. God promises to "send fire," break into the gate and cut off the inhabitants in the "valley of Aden." This location is uncertain but since Aven means vanity, it probably refers to a place of false worship (v. 5).

#### III. The method of Amos

Amos criss-crossed Israel with his oracles of condemnation (see a map). The order was Damascus (NE), Philistines (SW), Tyre (NW), Edom (SE), Ammon (E of Jordan), Moab (E of Dead Sea) and Judah (S) and then he zeroed in on Israel, the prime (but not only) target of his message. As his message closed, in it was increasingly evident that God would not spare the nation of Israel. While talking of others, God's judgment was easily believed, but it finally included Israel and the evidence was compelling.

Every nation, community, and individual needs to understand that God doesn't spare anyone who does evil. Judgment is certain.

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BENNETT HAROLD  
EXEC COMMITTEE  
460 J ROBERTSON PK  
NASHVILLE TN 37219

Baptist Record